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**AUTHENTIC MEMOIRS OF THE CHRISTIAN  
CHURCH IN CHINA.**

THE interest taken in the propagation of Christianity in China, in consequence of the successful labours of Dr. Morrison, in translating the Scriptures into the difficult language of that country, is very great. It is also known, that the Roman Catholics long had a mission in China; but which, owing to causes not generally understood, failed in accomplishing the object which the Church of Rome had in view. The following very curious account of the Catholic Mission, is a translation of a very scarce Tract on that subject by Dr. Mosheim. We are sure our readers will be obliged by our bringing it before them.

THE following is an account of the Revolutions among that part of the Romish communion, which is established in China, of the controversies which have arisen among the Missionaries, and of the disturbance occasioned thereby, even amongst the subjects of the Bishop of Rome in Europe. It may seem proper to begin where father Du Halde leaves off; but I find it indispensably necessary to go farther back, to the infancy of the church in China. It will be difficult to understand what has passed of late, without knowing many of the preceding transactions. The whole history of this church is connected. The latest events are consequences of the measures first taken. Indeed, there is another reason for this retrospect. Du Halde has not related all that he might and would have related, had he been an impartial historian, and in some instances he departs from the historical character, to assume that of a panegyrist and arbitrator. I think it expedient to guard the reader against the influence of his eloquence, as well as of his silence. This cannot be done by a mere continuation of his history. However, I shall be as concise as possible. My authorities are unexceptionable. Most of them are

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borrowed from both the contending parties, neither of which will choose to dispute the equity of judgments pronounced at Rome, and of the bulls of Pope Clement the Eleventh, and Benedict the Fourteenth. And from these authorities my account is chiefly extracted. I shall carefully distinguish matters of doubtful or uncertain credit, and my own reflections will be easily discerned from the testimony of others.

The founders of the Romish Church in China were three Italian Jesuits, who were sent into that empire by the superiors of their order towards the end of the sixteenth century: Roger, a Neapolitan; Pasio, of Bologna; and Matthew Ricci, of Mazerata, in the Marquisate of Ancona. It is true, that before these, some other Roman ecclesiastics travelled to China, and promised to found a Christian church there. Halde and all the Jesuits are cautious of mentioning these predecessors of their brethren. And the Dominicans and Franciscans, who are at enmity with the Jesuits, give them incessant praise. The effect of great partiality, envy, and indiscretion on both sides; on the one hand, a needless caution; on the other, an ill-grounded vanity. The Jesuits might safely mention,

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and their enemies would suffer little by forgetting them. Whatever their good intentions might be, their travels and labours proved fruitless. The only merit they have, is that of landing in China, before the Jesuits, and wishing to preach there, if they could have obtained permission. It is certain, that the three Jesuits before mentioned were the first founders of this branch of their church. They had learned the Chinese language before their arrival, so that they could immediately enter upon their commission.

Pasio and Roger had not been many years engaged in it, before they were recalled. Ricci was therefore the only one remaining, and he carried on his undertaking with great zeal and assiduity. In very few years he had a numerous congregation, consisting of the literati as well as the populace. He was assisted in time by fellow-labourers; but whilst he lived, he was at their head, in point of abilities as well as rank. He knew more perfectly than any of them, how to affect and win the minds of all orders of men, and to season the doctrine he taught according to the palate and genius of the Chinese. So that he justly merits the title given him, by his order, of father and founder of the Church of China.

Ricci was a man of no common abilities. Besides a natural complacency, discretion, and benevolence, he had great sagacity and learning, was patient and indefatigable to a high degree, ready in conforming himself to every one's opinions and views, and had an unbounded zeal to promote the interests of his church. He was perfectly skilled in mathematical learning, which of all others is most esteemed in China. This opened to him the hearts of the great and learned. He spent seven successive years among those idolatrous priests, whom they call

the Bonzes, and was instructed by them in the language, customs, and learning of the Chinese.\* His parts and temper won him the affection and esteem of all his teachers. At leaving this school, he was well enough versed in Chinese learning, to be a match for the greatest philosophers of the empire. He laid aside the habit of a Jesuit, because he perceived it brought him into contempt, and put on that of a Chinese philosopher. This improved the reputation he had already acquired by his accomplishments. The philosophers of the country embraced him as a brother and member of their society, and the people honoured him the more, for seeing him respected by their sages.

He wrote some books in recommendation of the Christian faith, which were eagerly read, for they were written in the language used at court, and among the literati. The principal book he published was printed at Peking, the capital of the empire, in the year 1603, and is entitled, "Of the Divine Law." This piece is censured and extolled by different parties. If we believe the enemies of the Jesuits, it is abominable, in that it connects and intermixes the doctrine of Jesus with the morals of Confucius. As I know no more of the book, than what is reported by the Jesuits and their adversaries, I cannot give my opinion. The life of Ricci is written at large by a masterly hand, Father Orleans, a French Jesuit. It is hardly possible to read this life without admiring the great abilities of the man, though the application of them may not in every case be defensible.

But Ricca, with all his abilities, learning, and experience would have been the pastor of a very small flock, had he pursued only

\* See *Lettres edifiantes et curieuses des Missionnaires*. Tom. viii. p. 229.

the methods of preaching and converting common to the Romish clergy. The prudence of his society was of eminent use to him, and seconded his labours more effectually, than the simplicity of the Gospel. The Jesuit Missionaries preach Christianity very differently from the other monks and ecclesiastics. A Dominican, a Franciscan, an Austin friar, or a secular priest, when he becomes an apostle, carries nothing with him, but a warm zeal for the faith, his school learning, which is of more detriment than use to him, and a considerable stock of superstitious opinions. Besides this, many of them are willing to make advantage of the credulity of the people, and promote the credit of their religion by a pious fraud and a pretended miracle. This is the whole spiritual apparatus of an ordinary Romish Missionary. But a Jesuit leaves his school-learning at home, and instead of it, carries with him some rules of prudence inculcated into him by his superiors and instructors. Of these rules the following are the principal:

I. A Missionary, who hopes for success, must assume the character of a divine, or philosopher of the country in which he preaches. This conduct removes great part of the prejudice usually entertained against foreigners. A Jesuit, therefore, as soon as he enters upon his office in a heathen country, changes his character. In India he becomes a Braman, in Siam a Talapoin, in China either a Bonze, or a Confucian and Philosopher, in Africa he appears a Marabou. A poor Capuchin or Dominican retains his European character, and makes that of a mendicant friar consistent with that of a preacher. Hence he is of little or no repute, whilst the Jesuit, in his mask, gains the hearts and attention of the people.

II. A Missionary must make it his earnest endeavour to be favoured at court. In order thereto, he must leave no means untried, by presents, by respect, by attendance, and other the like practices, to ingratiate himself with those who are at the head of affairs.

III. He must, if possible, insinuate himself so far into the confidence of the great and powerful, that he may be consulted in matters of state and government. A Missionary, who has succeeded in this, may preach on securely. There are some other rules under this head, which for the sake of brevity I omit.

IV. A Missionary must conform to the opinions and customs of the people he is sent to, provided they be not manifestly inconsistent with the faith he is commissioned to preach.

V. He must make use of whatever has the appearance of truth and piety in the religion of the country where he preaches, and endeavour to reconcile it to his own doctrine. It is not material, that this cannot be done without distorting the heathen as well as the Christian religion. The little sin committed upon such an occasion is amply atoned for by the benefit it produces.

VI. He must not abolish, or prohibit, ancient customs and ceremonies, to which an ignorant people is generally much attached. Let the people retain the customs of their fathers. It is sufficient to sanctify them, that is, to separate all that is manifestly idolatrous and superstitious, and with a good design to make the rest consistent.

VII. A Missionary must have money, and trade may enable him to procure it. If, therefore, he can privately carry on a little commerce, he does well. It is no disgrace to his office, whilst he converts his gains to the service of God.

I might enumerate more of these rules, but it would be needless, as the rest follow from these. If it be asked, what authority I have to assert, that the Jesuits observe these rules in their missions? I answer, it appears not merely from the writings of their enemies, but from their own conduct. As this is in all their missions their constant practice, it is highly probable, that directions for those purposes are given them by their fraternity. Indeed most of these a Jesuit would hardly be ashamed to confess. Perhaps he may treat the third and the last as mere calumny; but the rest he would call instances of apostolical prudence. The most able of their brethren have already done so. I appeal to Fabri, to the great Gabriel Daniel, to their writings published in the Chinese, and to the letters of their Missionaries.

Ricci most diligently observed the principal of these directions, and by their means invited and drew many persons of all ranks in China into the church he had founded. He lived, wrote, conversed, and dressed like a Chinese philosopher and scholar. His learning and other merit recommended him to the persons in power. He reconciled the ancient religion of the country, in some measure, to the first principles of theology, and united the maxims of the great Confucius with the words of life delivered by Jesus Christ. He suffered his converts to follow the customs of their fathers, and to observe, as before, those ancient usages and ceremonies, which were founded in the laws of the empire, prohibiting only whatever admitted of no gloss or pretence, and might affect the first truths of Christianity.

The religion of China is twofold. One as ancient as the empire itself, and in all probability introduced by its founder. The

other is of much later date, and imported from India not long after the birth of our Saviour. The latter has idols, temples, sacrifices, priests, monks, festivals, and many external rites and ceremonies. The former is free from all these, and is, perhaps, the most gross and simple of all the religions that ever were taught in the world. It prescribes reverence to an invisible being, residing in the visible heaven, and distributing from thence happiness and misery amongst mankind; but it enjoins no particular worship to him: so that temples, priests, assemblies, sacrifices, and rites, are things entirely foreign to it. The Emperor alone, at certain times, offers a sacrifice to this powerful being in the name of his people. The moral part of this old system is short and easy: it consists in honouring the servants of Tien or Chang-Ti, (for so the supreme Being is called,) that is, the spirits presiding over the mountains, rivers, forests, and other parts of the earth, and in some duties necessary to the welfare of the public, and of every particular family. Excepting these duties, it allows great latitude to the natural inclinations and appetites of men.

The later religion, that idolatry I mean, which was introduced by Fo, or Foe, a celebrated Indian impostor, has a considerable party among the populace and women, but it is only tolerated. The wise men, and those of distinction, profess the old religion, which is besides the religion of the state, professed and even preached by the Emperor himself, and protected by the laws of the empire. Ricci was too wise and cautious to embrace the other party. And this, which he did embrace, happened to be so circumstanced, that he formed hopes of reconciling it to the Christian faith. He, therefore,



signified to the people, that he was only come to renew, and, by the addition of some essential tenets, to reform the antiquated religion of their forefathers, that he preached the same Tien or Chang-Ti, whom the old laws of their country pointed out to them, and that his moral system was in truth no other than that, which was proposed by their great philosopher Cumfu-zu or Confucius, after the example of the first sages and fathers of the empire. This was naturally pleasing to a people more vain and tenacious of the reverence due to their ancestors, than any nation in the world. I will not join in the accusation, that he purposely wrested and falsified the Christian doctrine, to adapt it to the opinions and prejudices of the Chinese. His enemies, and the enemies of his order, have not yet clearly proved this charge. But thus much cannot be denied, that he in several respects misinterpreted the old Chinese faith, to render it more agreeable to nature, reason, and true religion.

China is the country where the genius of ceremony principally resides. The people are by long tradition, and by the laws of the empire, inured to so many rites and customs, that nature seems totally suppressed in them. Whatever is done in public is done by number, weight, and measure, by a certain rule and proportion. A particular council is established to take care of the support of national customs, and to punish the contemners thereof. Most of them were introduced chiefly for reasons of state, and have no connexion either with the old or new religion. But some few have a religious appearance, and seem to be consequences of certain doctrines. The principal of these are the veneration of their ancestors and of the great philosopher Confu-

cius. Every family in China is bound at certain times to assemble in a hall, which is called the hall of the fathers and forefathers, and there to pay a kind of worship, somewhat like sacrifice and idolatry, to their ancestors, whose names are written upon little tables or registers hung up in the hall. They prostrate themselves before these tables, kill beasts, burn gilt paper in honour of their fathers, and promise themselves, that heaven will reward these marks of love and respect towards those, from whom they are descended. Much the same tribute of respect is paid by all the literati to the great teacher of the empire, Confucius.

Ricci, however disposed to indulge his converts in the customs and laws of their country, hesitated much at these ceremonies, which seemed to amount to a spiritual sacrifice. He deliberated eighteen years, whether he should permit them or not? The result of so long a deliberation was, to tolerate them not as religious, but political customs. This resolution was doubtless chiefly suggested by the desire he had to enlarge his flock, and to secure it from reproach and persecution. Whoever in China neglects the usual reverence to his ancestors forfeits the character of an honest man and good citizen; and whoever neglects that paid to Confucius forfeits all pretensions to public honours and employments. So that Ricci would have made but few disciples, and those must have been continually molested, had he prohibited this custom. He therefore looked about him for arguments to reconcile the toleration of it to his conscience. Men are seldom at a loss in a case like this. The understanding is deluded by the will, and a slender reed assumes the air and strength of a pillar.

The reader will judge better of the force of those arguments, which convinced Ricci of the innocence of the ceremonies he was willing to tolerate, by perusing them. "The Mahometans," said he, "who are enemies to idolatry, perform these honours to their ancestors and to Confucius; therefore they are not idolatry." As if Mahometans were judges in Christian cases of conscience, or as if the opinion of a Chinese Mahometan, that is, of a *half* Mahometan, was of weight to determine what is superstition and idolatry. Again, "The Chinese respect neither their ancestors, nor Confucius, as deities or saints; their reverence to their ancestors is only to them, as persons to whom they owe their lives, and Confucius is honoured merely as a philosopher and legislator."—Here the matter in question is taken for granted. "Those who kill the beasts at these ceremonies are not priests, but butchers." This would be some argument, were it essential to a sacrifice, to have it slain by the hands of a priest. Further, "in the year 1384, the Emperor by an edict prohibited columns to be erected to Confucius, and that sort of honour to be paid him, which is usually paid by idolaters to persons deceased." This is supposing, that laws are always strictly obeyed, or that it is impossible for them to grow obsolete. He alleged again, "that the same honours which are paid to deceased ancestors and to Confucius, are likewise paid to the living Emperors and the great officers of state." It is strange; so judicious a man should forget, that marks of honour derive their value from

the persons to whom they are exhibited, and that consequently those offered to persons deceased, and living, are of a very different nature. A man of sense would never conclude, that because he may innocently prostrate himself before the Emperor, he may, therefore, with a safe conscience fall down before the image of a person deceased, or before the table upon which his name is recorded. Besides, the honours done to the Emperor and his ministers are not the same with those others; at least no beast is ever killed for an offering to the Emperor and his mandarins. He urged in the last place, "that these customs were established in China before idolatry took place there, therefore they are not idolatrous." This argument takes it for granted, that there could be no idolatry in China, before that of Foe was introduced.

However bad as these reasons were, they satisfied the doubtful conscience of the Jesuit. He permitted his converts to reverence their ancestors and Confucius after the custom of their country, with only some few limitations. Whatever was not expressly required by the laws of the empire relating to this ceremony, he enjoined them to omit, and at the observation of the rest, to lift up their hearts to God. That is, to outward appearance, they were to worship their ancestors and Confucius; inwardly, in spirit, they were to worship God. Thus the converted Chinese deceived the unconverted, who were assembled with them in the hall. The Christians bowed with seeming devotion to the tables of their ancestors, and thus avoided offence, whilst they were addressing their thoughts, and bending their souls to God.

(To be continued.)

\* See Gabriel Daniel *Histoire Apologétique de la Conduite des Jésuites de la Chine*, dans le III Tome du *Recueil de ses Oeuvres*.—p. 4, &c.

## ORIGINAL ESSAYS, COMMUNICATIONS, &amp;c.

CHRIST AT THE TOMB OF  
LAZARUS.

THERE are few parts of the evangelic history more instructive and consoling than that which represents the sympathy of our divine Saviour for the bereaved family of Lazarus. The loss sustained by the amiable sisters may be realized by many who have wept over the lifeless body of such a brother. But few can even imagine how their distress was heightened by the absence and distance of such a friend as Jesus Christ, who had often graced their society, and to whom their faith had been directed, as the great deliverer whom their fathers had expected, and their prophets foretold. They knew that their friend—their frequent inmate—had power to heal the sick. They had seen inveterate maladies removed by his touch—they had seen him cure *strangers*, who had no particular interest in his pity, by a single word;—and yet, when they sent a messenger to inform him that the friend he loved was sick, and to request his immediate presence, he paid no attention to their entreaty. We should have thought, judging from Christ's usual tenderness, that his affection would have prompted him immediately to hasten to their assistance and comfort. And so it would, had their comfort been the only object, or the healing of their brother the only end to be answered. But he designed a greater benefit for this honoured family than a mere display of friendship in the preservation of their brother's life. He cherished for them all a strong affection; but this affection was combined with *infinite wisdom*, and both were in accordance with his great purpose of salvation, and the establishment of his own character, as the great healer of the moral dis-

eases of humanity. Therefore private interests were made subservient to public ones; and the strength of his affection for this bereaved family, though neither absorbed nor repressed, was yet made subordinate to the great principle of devotedness to the glory of God. Hence he could not heal the *sick* Lazarus; but he would raise the *dead* Lazarus. When he heard of his sickness, "he abode two days still in the same place where he was," and "after that he saith, let us go into Judea again:" for they were on the farther side Jordan, where John began his baptism. Jesus at length approached the town of Bethany, but had not entered it, when some messenger went forward and told the weeping Martha, that Jesus was at hand. Martha immediately arose and went forth, and with all the ardour of affection, and the bitterness of a corresponding grief, cried out as she approached him, "Lord, if thou hadst been here, my brother had not died." There appears in this address something so natural, so honourable to an affectionate heart, and at the same time so honourable to the character of Christ, that we are ready to overlook, as Christ did, the semblance of rashness and reproach which it bears. She judged his conduct by her own wisdom, as we are all apt to do. She thought he would have come immediately at her bidding, and she inferred, that if he had come, he must have yielded to their importunity, in healing Lazarus. She seems now to have given up all hope of help, as if death had planted an insurmountable barrier to Christ's power, and in something like a tone of censure, though chastened and subdued, she ventures to say, that Christ might have saved them

from this afflictive stroke. Jesus does not deny the fact. He could undoubtedly have prevented this sickness from issuing in death. Had he been in the house, he would probably have yielded to this importunity—for he was not accustomed to deny the prayer of faith. But to avoid this, and secure the accomplishment of a far higher end, he had purposely continued his absence till the brother was dead and buried, and had been in the grave long enough to reduce his body to a state of putrefaction. Without condemning the weeping sister, he says, "*thy brother shall rise again.*" This sentiment, though sufficient to revive her faltering faith, was not sufficient to satisfy her present anxiety. Yet in the midst of her apparent feeling of disappointment at Christ's absence, how sweetly appears the cheering and subduing influence of faith, "I know that even now whatsoever thou wilt ask of God, God will give it thee." Now her faith triumphs over her feelings and her fears. This was a just and most enlightened view of the dignity and glory of the Saviour's character. Here was a heart prepared even to anticipate the splendid display of the Saviour's power and grace which was about to take place. How large and worthy, how truly dignified and sublime, was this confession of Martha's confidence—especially when viewed in relation to her dead brother. Now she seems, by casting herself at the feet of Jesus, to have recovered her habitual faith. Her expression seems to intimate, without the appearance of dictation, that she looked upon the resurrection of her brother from the dead as a work just as easy to be performed by Christ as his recovery or healing. Jesus, therefore, condescended at once to meet so noble, so interesting a declaration, with a plain and un-

qualified promise—"thy brother shall rise again." How readily does God concede the richest consolation to a true and vigorous faith! What blessings does it not attain! Well hast thou believed, Martha. Christ is able to raise thy brother. O woman, great is thy faith. Encouraged, she now ventures to suggest, that this saying was not quite so clear as she could wish, for it might possibly refer to the general resurrection, in which it seems she formerly believed. Her importunity, therefore, drew from Jesus a still fuller explanation—in which he seems to intimate, that it was not a distant blessing, but a present one, that he intended, although he does not so far explain his intention as to satisfy her curiosity. He kept her faith alive, in hope of attaining what she desired, and yet exercised it by presenting a higher object and a better resurrection. At this, Martha returns to call his sister, who instantly came forth, and cast herself at the feet of Jesus with the same words as Martha had used—"Lord, if thou hadst been here my brother had not died." It had been the theme that had filled their minds ever since his death, and therefore it is no wonder they both spontaneously uttered the same sentiment. How often have we thought the same in reference to some dear friend, over whose remains we have been called to weep—"Lord, if thou hadst been here, thou couldst have saved my father, brother, wife, child." But he was there—he is with us, and yet it does not please him to do always what we wish. He may have in reserve for us, as for this family, a greater blessing, and a more signal display of grace, than we have asked. To make the death of a dear relative the means of good to their souls, or the souls of survivors, is more than to have saved them from sickness and

death in compliance with our opportunity.

But Mary, the affectionate, devoted Mary, who had anointed the head of Jesus with the box of precious ointment, that splendid token of regard which Christ received as a premonition of his burial, was now at his feet in tears. Martha, too, though not in such extreme sorrow, was by her side. Thomas also, who had come into Judea with his fellow-disciples, prepared to suffer martyrdom with his Master;\* and many of the Jews, the friends of the family from Jerusalem, were weeping around. It was an interesting group, with Jesus in the midst. At this touching scene, Jesus himself could not refrain from tears. "He groaned in Spirit, and was troubled, and wept." How deep and painful were the emotions of his mind at that moment? These were tears of sympathy with his suffering friends; but that was not all, they were tears of woe for the bitterness of sin which brought death into our world. He looked at sorrow in its fountain head—he contemplated death in its connexion with sin, and as a holy Judge who inflicts it not willingly, but of necessity. And may we not reasonably imagine, that Christ was at this moment reminded of his own death, which he knew was nigh at hand, and which he could hardly fail to realize on so affecting an occasion, especially when he was holding forth himself to their faith as the *resurrection* and the life? He foresaw, that the significant anointing he had received of Mary would soon be followed by his burial, and that, bitter as was the cup of which these dear friends now had to drink, a fuller and more bitter one

was preparing both for them and all the disciples who stood around.

At length he comes to the grave, followed by the mournful train, with the Jewish visitors from Jerusalem, wondering at his love to Lazarus, and little suspecting that he intended any thing more than to accompany the weeping sisters to the tomb, there to mingle his tears with theirs, and to express, over the remains of the departed brother, the strength of his attachment and respect. But Christ had a far higher purpose. Again his groans were audible, when he saw the grave, for it was a cave, and a stone lay upon it—it was the picture of his own. But these groans were heard by him who best understood their full and mysterious import. (See Heb. v. ver. 7.) And now, after he had given orders to open the mouth of the cave, he received from his heavenly Father a token in his Spirit, and returned thanks for the assurance that his prayer was heard. Then he lifts up his voice, and cries to the dead man. A voice is enough. It is the voice of that Omnipotence, which said, "let there be light." He crieth to the dead—there was no power in the dead to hear. But he looks not on things as they appear to us. He calleth the things *that are not* as though they were. In calling, he gives ears to hear—in commanding, goes forth the power to obey. He speaks as to one alive. The bye-standers might *reasonably* have laughed him to scorn, as his voice echoed in the silent cave: and yet they would unreasonably have scorned the Divine speaker, when they saw that he who cried with his loud voice could make the deaf hear, and the dead arise. Now they saw the "glory of God"—the glory of God in the Man Jesus—the glory of God in the exalted honour put on this sleeping saint and his weeping family—the glory of God in anticipation

\* "Let us go that we may die with him," refers to Christ and not to Lazarus. It is explained by verse 8th, "The Jews of late sought to stone thee," &c.



of the resurrection of his Son, and the complete establishment of his Messiahship, by that last and grandest of all his miracles—his own victory over the bondage of the tomb.

Επισκοπος.

# MISCELLANEA BIBLICA.

## No. V.

### Demas.

"DEMAS hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. iv. 10. From this passage it has been concluded, by most commentators, that Demas became an apostate from Christianity. By some ancient writers it is asserted, that he became an Ebionite or Cerinthian; and by a scholiast on the New Testament, quoted by Gregory, (N. T. Oxon. 1703) that he not only relapsed to heathenism, but became the priest of an idol. Whether they had authority for these assertions, or forged them out of their own materials, does not appear. To some commentators, of both ancient and modern times, the passage before us does not appear so conclusive on the apostacy of Demas, as has been generally apprehended. McKnight observes, that of this "there is no evidence, as the Apostle does not insinuate that he renounced the Gospel." The observation is certainly just.

That Demas renounced Christianity, cannot be fairly inferred from his leaving Paul. The Apostle's expression (*με εγκατελιπεν*) does not imply it; nor can it be thus understood, without involving Crescens and Timothy in the same condemnation. For according to grammatical construction, and the obvious sense, it is plain that they also had left Paul, and departed, the one to Galatia, and the other to Dalmatia, as Demas had departed to Thessalonica.

Nor can the apostacy of Demas be concluded from that announcement which singles him out from the others, by assigning the reason of his departing from the Apostle, (*αγαπησας τον νυν αιωνα*), "having loved the present world." That love of the world which is condemned as inconsistent with genuine religion, (1 John ii. 15.) obviously means, the riches, honours, or pleasures, more commonly enjoyed by those who are devoted to the emoluments and gratifications of the present life; and it is expressed accordingly by a term (*κοσμος*) which suggests this description. The term, *αιων*, rendered "world" in the present instance, signifies duration, the continuance of a state of being; and the phrase here employed is used by the Apostle in two other places: "Charge them that are rich in this world," *εν τω νυν αιωνι*, "in this life, this state of being," 1 Tim. vi. 17; and, "that we should live soberly, righteously, and godly, in this present world," *εν τω νυν αιωνι*, "in this state of being," Tit. ii. 12. Both the primitive import of the term, and the analogy of the Apostle's language, therefore, require us to ascribe the same meaning to his present expression.

For aught that appears, it was thus understood by ancient interpreters. The Syriac version is necessarily ambiguous, but the Arabic is clearly in favour of the proposed interpretation.

Schleusner, indeed, interprets the Apostle's statement, *nimio rerum terrenarum amore abreptus*, "carried away with too great a love of earthly things;" but he is altogether unsupported by the passages to which he refers as parallel. In fact, the phrase, *νυν αιων*, is merely a literal rendering of the Hebrew, עולם הווה, a current description of the present state of being, in distinction from the future, called עולם הבא.

What, then, appears to have

been the fact? Urged on by the savage Nero, persecution against the Christians began to rage most violently at Rome. The courage of Demas failed; the fear of death rendered him a coward. Perhaps, also, calling to mind the admonition, "If they persecute you in one city, flee ye to another," he might hold himself at least excusable for endeavouring to shelter himself, among the Christians at Thessalonica, from the storm now ready to burst on those in the metropolis. Had he been willing to renounce Christianity, he needed not retire from Rome, either for safety or sensual enjoyment: no where else could apostacy at that time meet with equal encouragement.

According to this sacred record, therefore, we may lament his pusillanimity, which induced him to forsake the venerable Apostle, rather than risk his life in the cause of the Gospel, but have no sufficient warrant to charge him with apostacy from Christ and his cause.

H.\*

#### ON THE CHARACTER AND INFLUENCE OF THE LITERATURE OF THE DAY.

##### No. II.

(To the Editors.)

GENTLEMEN,—In my former paper, it was asserted that, with few exceptions, there existed, in the current literature of the day, a decided hostility against spiritual religion. Some of the various ways in which it was displayed were mentioned. The source of this opposition was considered as existing in the natural depravity of the human heart. It was also viewed as a distressing part of the evil, that this dislike was sufficient, without any secret concert, to unite the most opposite factions, in politics and in religion,

in their attempts to retard the progress of evangelical truth. It was at the same time stated, that all this had produced injurious effects on many minds. The question intended to be answered in this paper is, In what way, and to what extent, does the literature of the day produce an unfavourable influence?

I may here be permitted to state, once for all, that I am a friend to literature in general, and that, when used in moderation, it may be useful to the Christian. When there is not only a display of talent, but also a desire to stand forward in the defence of physical and moral truth, many profitable moments may be spent, and it seems right to sanction such works. A great variety of this kind of literature exists in our language, and additions to it are issuing from the press. To such works I do not refer, but to those which are prepared chiefly to catch the popular taste—to excite and please a light-reading generation, who cannot bear to think. Some of these works run through a few editions, and are then forgotten; but their effects endure.

Here much might be said respecting the waste of time, of money, and of *mind*, occasioned by the reading of many of our modern works. The very superficial taste it has produced, and the unfitting of the mind for the realities of life, as well as for the investigation of moral and religious truth; all this, however, is very hacknied—my object is, rather to show the influence of such reading in religious matters—to view the readers as a class of beings destined to an eternity of existence, as spending most of their time in pursuits which, to say the least, endanger their principles, and keep them from seeking to possess a well-grounded hope of happiness hereafter—to look at them as individuals who must

shortly give in their account to the Judge of the quick and dead.

I would remark, then, that the literature referred to conveys false views of religion, and produces disgust towards the peculiarities of the Gospel.

Some may think that this is too strongly stated, because they do not suppose that the readers of such works go to them to gain information in religious matters: they go, it may be said, for amusement or relaxation, and not for divinity. It is granted that no one professedly goes to such publications for theological knowledge, but in reality they imbibe the sentiments there inculcated respecting religion. This will appear more evident, when we consider that the great majority of the readers of such works have never received a religious education, or read any religious books which could give correct information on such topics: their minds are uninstructed in the great truths of our common salvation: they cannot therefore detect error: they are in love with evil, and they therefore imbibe with avidity those sentiments regarding morals and religion which are to be found in the writings with which they are most conversant: opinions the most opposite to the Scriptures are received as true; and the standard of right and wrong which is placed before them, and to which they make their appeals, is most injurious to their present and eternal welfare. The maxims of the world, respecting the guilt or innocence of human actions, are considered as alone worthy of notice. They are accustomed to read of the weaknesses and frailties of erring humanity—of the excellency of the human heart—of the meritorious nature of repentance and good works—of the benevolence of the Deity, and of his mercy in not marking strictly the infirmities of his creatures. Sin

is stripped of all its offensiveness, as an awful crime committed against the God of the universe, by being viewed as deserving of pity, rather than blame. If the doctrines of human depravity and moral inability, of divine influence and justification by faith, are at any time mentioned, it is only to sneer at them, or to denounce them as the gloomy tenets of the Calvinistic school, and consequently as monstrous and absurd.

Now it does seem most unlikely that tens of thousands of the readers of the works referred to, can peruse them without receiving very considerable injury, as it regards their views of divine truth. The danger is increased by this circumstance, that there is no sincere wish to be right in religious matters: they have this feeling, that if they must have a religion, they will choose that of the majority, or at least that system which will not interfere with their abuse of time and supreme attachment to this world.

If a Christian, or a person well grounded in the knowledge of religion, should read a volume of biography, travels, or essays, or venture at any time on a work of imagination, where the erroneous sentiments spoken of are plainly inculcated, the danger of doing injury, in the way spoken of, is very small. To a rightly constituted mind, especially, the mixture of what is evil with what is instructive and interesting, must be a matter of regret, both as it respects the author and many of his readers. But we are speaking of those who have preserved few if any advantages of a religious kind; and this class is exceedingly numerous among the readers of our popular literature. Hence there is a disinclination, as well as inability, to discriminate and to separate truth from error, except it be to reject the former, and receive the latter. Cherish-

ing, therefore, these fatal delusions respecting God, themselves, and the way of salvation, it can excite no surprise to find that they dislike faithful, evangelical preaching; that they are disgusted with the humbling truths of the Gospel, and repel every attempt to induce them to read a religious book. Thus they go on in a course of sin and unbelief, regardless of the consequences, both as they respect the present and the future.

Again: The readers of such works have their prejudices confirmed against the strict requirements of the divine law.

They have been accustomed to judge of practical religion from the theories and examples presented to them in the books they read. The natural dislike of the heart to the spirituality of the divine law, and to the practice of godliness, has been strengthened by the contempt they have seen exhibited for a strict, that is, a proper attention to the will of God. This sneering against spirituality and holiness of mind is employed against those who conscientiously obey the divine commands. They are taught to view such persons as hypocrites, adopting an appearance of sanctity to gain a name or influence with a certain party; or if they are sincere in their professions, they are considered as persons of weak minds, kept in leading-strings by the influence of their religious teachers. Such a strict attention to moral and religious duties is pronounced incompatible with the enjoyments of the present life; and as they are convinced that the Divine Being wishes his creatures to enjoy themselves in this world, it cannot be what *He* requires. Taking this for granted, (for they will not reason or think upon the subject,) they view as their enemies the friends of truth and righteousness. The example that they are taught, and inclined to imitate,

is altogether worldly. The model proposed to them is that of the man who can engage with pleasure in the follies and amusements of the world, neglect many of the divine commands even outwardly; who can cherish a spirit of ambition, and an utter dislike to every thing like personal religion; but who is generous, and brave, and honourable, showing a respect for the religion of his country by going occasionally to church, and who keeps, as far as possible, from any thing like the enthusiasm of the day. This man is called a Christian. If this, then, is the perfection of character of a worldly or fashionable Christian, we might expect that many will satisfy themselves, though they come far short of even this standard of imaginary excellence. In the meantime, the ear is shut against the requirements of the law of God, which we supposed to belong to other ages, and to other people. When these readers of modern works are compelled, from circumstances, to witness the exemplary conduct of Christians, instead of producing conviction or assimilation, it repels them, and confirms their prejudice against religion itself. They cannot breathe in the pure atmosphere which surrounds the pious man. They seek an element more gross, and they find it around those who are "lovers of pleasure more than lovers of God," and in the productions of clever but irreligious men. This latter circumstance no doubt prevents many persons from being beneficially influenced by the example of Christians. They find much to encourage their depraved taste and their pride of heart in modern works: they see the leading writers of the day arrayed on their side; men of learning, talent, and taste; and they conclude that they must be right. They come to this conclusion more readily, because they perceive that

the chief promoters of a very opposite system, the strict, ascetic, and gloomy religion of fanatics, as they call it, are *professional* men, and have therefore an interest in supporting the influence of the priesthood, which they imagine is chiefly founded on fear.

Much might be said, respecting the guilt of those writers, who, professedly writing for the amusement of the public, can embrace every opportunity of inculcating error, and of strengthening prejudice against pure and undefiled religion. This must ultimately affect the conduct, as well as the opinions, of a numerous class of readers. The defective and worldly system that is recommended, not only renders them unfit to read a serious address, founded on Christian principles; but it makes them more unwilling to give credence to the plain and authoritative statements of the Divine word. Human passions are indulged, at the expense of moral principle. The process becomes easy, from practical deism to the adoption of deistical sentiments. There is a strong desire to believe that Christianity is not true, because they are aware that it interferes with their love of sin. That such effects have been produced, we know: that these, in many cases, have resulted from such writings, we greatly fear.

In stating these things, there is no wish to exaggerate the evils. The writer of this paper would be glad if it could be shown that his fears are groundless. He would rejoice to know, on good authority, that a better taste among the reading public prevailed, and that works of an immoral or irreligious tendency received very little countenance; that religion occupied that high and honourable station in the literature of our country, which it deserves and demands. He cannot, however, shut his eyes

against the evils which have been considered. At the same time, he confesses his inability to mention any plan which is likely to stop this current of erroneous sentiment, in a channel which should contain only the clear and refreshing waters of purity and truth. A mighty revolution must take place in the public mind. It seems necessary that the Spirit of God should exert his divine influence so widely, that the moral, as well as the mental, aspects of society, must be amazingly changed. He may, however, be allowed to suppose, that instrumentally it will be by means of the same mighty engine, the press—which is now circulating through the breadth and length of the land much that is hurtful, that the injury will be remedied. We may also hope that in distant countries, where our Missionaries have commenced their glorious work of evangelization, the progress of divine truth will be great, and the principles of true religion deeply seated in the minds of the mass of the people, before the worst parts of our literature can reach them. In the natural course of events, our literary works will reach them; but we trust that what is injurious will be withdrawn; or that the works will be rejected, by the influence of that high tone of moral feeling which, to our shame be it spoken, will be stronger in newly christianized countries than in our own. This desirable result, however, may be viewed as closely connected with the state of religion in our own country. For it is from this land chiefly, that all that is fitted to adorn and dignify society, will emanate to distant regions, as well as that which we are now endeavouring to communicate—"the knowledge of the true God, and Jesus Christ whom he has sent."

But while no effectual cure can be named, at least within our



reach, for the great evil we have been deprecating, various means may be mentioned which may tend to restrain it. These I shall mention in my next and last paper.

J. M.

#### PRACTICAL REFLECTIONS ON THE HUMILIATION OF JESUS CHRIST.

ENLIGHTENED Christians believe the doctrine of the divinity of Jesus Christ, not merely because they conceive that, in many passages of Sacred Writ, they are expressly taught it; but also because the doctrine is interwoven throughout the whole of the inspired volume. Rejecting this doctrine, the entire religious system of the Bible falls to decay; but receiving it, the whole retains not only its usefulness, but also its beauty and coherence. To him who rejects the doctrine of our Lord's divinity, the scriptural representations of the humiliation of Jesus Christ must lose much of their force and utility; but to him who receives that doctrine, these representations are full of beauty and instruction.

Jesus Christ humbled himself in becoming subject to all the innocent infirmities of our nature. He was "found in fashion as a man." Hunger is an innocent infirmity of our nature; and Jesus was "an hungered," after his long abstinence in the wilderness. Thirst is an innocent infirmity of man; and Christ was athirst upon the cross. Weariness is an innocent infirmity; and our Lord was wearied when he sat on Jacob's well. Sorrow, though in fallen men a result of sin, is in itself an innocent infirmity; and the Son of God became "a man of sorrows."

The consideration that Jesus Christ was subjected to the innocent infirmities of our nature has a powerful effect in reconciling

good men to the endurance of suffering. Is it the lot of the Christian to sustain poverty and want? he remembers, "the foxes have holes, and the birds of the air have nests; but the Son of Man had not where to lay his head." Is it his lot to endure pain? he remembers the extremity of pain which his great Master sustained, when nailed on his cross. Is it his lot to meet with contempt and reproach, and especially to bear them for conscience-sake? he remembers that Jesus Christ was reviled,—now, as a magician, as one that "cast out devils by Beelzebub, the prince of the devils;" and then, O disgrace to human nature, that such a reproach should ever have been uttered, he was reviled as a hypocrite, who concealed his excesses under the garb of sanctity, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." Is it his lot to be treated with coldness by professed friends? he remembers that at the period of his Lord's bitterest distress, "all the disciples forsook him, and fled."

Jesus Christ humbled himself by submitting to die. This is represented in the Scriptures as a greater act of humiliation in our Lord, than his merely becoming subject to the ordinary innocent infirmities of our nature; "being found in fashion as a man, he humbled himself;" he humbled himself still further, "and became obedient unto death." The life of our Lord was a life of humiliation, and especially a life of humiliation for *Him*. And yet his life was attended by many circumstances of glory. Which of the prophets had appeared in such attributes of grandeur as those, which Jesus Christ occasionally assumed? Now he calms the raging sea with his word; and then he multiplies a few loaves and fishes into an ample provision for

an immense multitude. Now, with a sovereign word, he cures the most inveterate diseases; and then he raises the dead to life. Deeds like these shed a glory around that life which was so eminently a life of suffering. But how extreme a humiliation was it for Jesus Christ to die. Death had never visited the happy regions from which he came: and not only was death a stranger there, but he was the Lord of life. "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." He had appeared first as the Creator of angels; and then he appeared as the Creator of men. Mysterious scene, when this glorious person assumed a human form; but it was a scene far more mysterious, when on that form was imprinted the image of death; when for a season death was allowed to assert a sovereignty over the Lord of life.

In thus submitting to the humiliation of death, Jesus Christ performed an act of obedience to the Father. It is said of our Lord, that he "became obedient unto death." He obeyed God his Father until death, and especially he obeyed him by dying. There is a delightful union betwixt the Father and the Son, with regard to human redemption. Redemption on the part of the Son of God is voluntary. He could say, "no man taketh my life from me;" no man against his will took his life from him. His "delights were with the sons of men," and therefore he gave himself up to the bitterest sufferings for a time, that they who repent and believe, might, consistently with the nature and government of God, escape suffering throughout eternity. And yet, though redemption is volun-

tary on the part of the Son of God, his undertaking and completing the work was according to the command of the Father. "This commandment," said our Lord, when referring to his death and resurrection, "have I received of my Father." And how instructive and delightful is the fact, that the obedience of Jesus Christ in these respects is represented as calling forth the love of the Father to the Son; "Therefore doth my Father love me, because I lay down my life, that I might take it again."

How safe, then, is the foundation which is laid for the hopes of the returning sinner! If he is renouncing his own righteousness; if he is seeking to be invested with the righteousness of Jesus Christ; if he is groaning under the burden of his sins; if, under the agency of the Holy Spirit, he is seeking a temper and a life of Christian purity; he does not dishonour the divine faithfulness by indulging in doubts. The religion of the Gospel is a religion of certainty, and therefore whatever fears the professed Christian may entertain of himself, and most just and salutary are such fears, he ought to be sure that he entertains no doubts as to the security of the foundation which God has laid for the hopes and happiness of guilty men.

But Jesus humbled himself still further, in submitting to that particular mode of death by which he was released from his sufferings. Death would have been a strange mysterious humiliation to our Lord, had he met with it in an ordinary, or in what is, according to human apprehensions, an honourable form. Had he died in a chamber of comfort; had the affectionate friends, who administered to his necessities in life, been permitted to do what they could, to smooth the rugged passage to the grave; had his countrymen been sensible, that in him,

they had lost their best friend, and had they borne him with distinguished honours to the tomb, death to Him would have been a degradation, which no mind could have conceived, no tongue could have expressed; but it was not sufficient humiliation for him to die; he must endure the death of the cross. Nor is the providence of God, in restraining the enemies of Jesus Christ from other modes of putting him to death undeserving of notice. The Jews wished to put our Lord to death, by stoning him, and by "casting him down headlong from the brow of the hill;" but their attempts were not allowed to succeed. It was needful for him to "be lifted up from the earth, that he might draw all men unto him."

The death of the cross was an accursed death. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13.) The passage is quoted from Deut. xxi. 23: "He that is hanged" (on a tree, ver. 22.) "is accursed of God." The infliction of death by nailing the condemned person to a cross was not a Jewish but a Roman punishment.\* Hence the reference of the passage cited from the book of Deuteronomy is to the Jewish practice of hanging a malefactor on a tree after he had been put to death by stoning: and this being done only in the case of enormous offenders, as

\* Had the Jews, in the time of our Lord, possessed the power of the sword, they would in all probability have stoned him as a blasphemer; but not having this power, they say nothing of his alleged blasphemy when they brought him before Pilate; this was a crime of which he would not have taken cognizance: but "they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king." On this charge our Lord was condemned, and received the Roman punishment of crucifixion.

idolaters and blasphemers, they were regarded as accursed. In like manner, among the Romans, the punishment of the cross, being in general inflicted on the refuse of society only, was considered as peculiarly infamous. Hence the reproach of the cross, so frequently referred to in the New Testament. The Jewish scribe and the Gentile philosopher united in considering it as the extreme of fatuity and degradation to adhere to a religion of which the author died on a cross.

It is evident that the death of the cross was, according to the conceptions of both Jews and Gentiles, an accursed death; and Jesus Christ, though perfectly innocent, was made a curse for us. He bore the curse of the law instead of the believing sinner, who otherwise must have borne it for ever. Here, then, was the lowest point of our Lord's voluntary degradation; in dying he was the type of the sinner, all covered with the loathsome defilement of sin, and on account of that defilement bearing the curse. Our Lord had a different standard of elevation and of degradation from what is natural to us. In his mind, and in the minds of the holy angels who viewed his mysterious sufferings, a seeming unlikeness to God must have been a circumstance of far greater humiliation than the reproach, the stripes, the purple robe, the crown of thorns, or any other of the indignities which the Saviour underwent; it was his lowest degradation, that in dying he was the type of the defiled and accursed sinner.

The fact that Jesus Christ submitted to the accursed death of the cross, teaches the impenitent sinner how awful a curse rests upon him, and especially it teaches him how awful a curse, if he remains impenitent, will rest upon him throughout eternity. The reflection suggested to the impeni-

tent and unbelieving by the accursed death of Christ is, "If they do these things in a green tree, what shall be done in the dry?" If Jesus Christ, in whom there was nothing naturally fitted to feed the flames of divine justice, suffered so dreadfully in the expiation of sin, what shall their sufferings be in eternity, whose sins render them as the dry wood, fit only to be burned?

At the same time, the fact that Jesus Christ submitted voluntarily and vicariously to an accursed death, disarms death of its terrors with regard to the believer. Death was unspeakably terrible to Christ, that its terrors might be mitigated to his followers. Our Lord bore the curse of us; and the curse can never rest on him and on his people too. They must submit to death as a penalty; but it is the last penalty they will ever have to pay; and then, through the merit of the divine sufferer, "an entrance shall be ministered to them abundantly into the everlasting kingdom of their Lord."

M.

THIRD LETTER FROM ONE OF  
THE EXILED SWISS MINISTERS,  
TO DR. J. P. SMITH.

(To the Editors.)

GENTLEMEN—In transmitting the following communication from my much valued friend, I need only to supply an inadvertent omission in my last. I ought then to have said, that my correspondent's second letter, as well as his first, was written without his having the smallest idea of its being brought before the public eye.

J. P. S.

"Dear Sir, and much honoured Brother—The first feeling of my heart is to assure you of my entire affection and respect. This is a short expression; but, believe me, it is sincere.—I was not a little surprised to find, in the Con-

gregational Magazine for February, the first of my letters to you, which (having been written in brotherly familiarity, and by one whose illness rendered him incapable of the least continued thought) was by no means fit to appear before the public. But the motives which induced you to this *friendly indiscretion*, if I may so call it, were such that I cannot, my dear brother, be very severe with you for what you have done.

"I repeat to you, that I am far, infinitely far, from thinking, that you intended to wound or hurt us. I had not even the smallest suspicion of such an intention. But your articles being entitled, 'On the Religious Opinions of the Swiss Dissenters,'\* it appeared to me impossible but that the majority of readers would attribute to us the errors which are detailed under that title.

"I must repeat to you also, my much respected brother, (for I attach to this very great importance,) that I disapprove, with the strongest feelings of horror, any way of preaching which could have the smallest tendency either to represent faith as a frigid assent of the understanding, or to substitute in its place delusions of the imagination, which are the destruction of all religion, or to turn it into a pillow of security to impenitent and careless hearts.

"In the remarks which you prefixed to my first letter, you say that I have omitted the principal point in the discussion, namely, *WHAT* is the formal proposition, presented to the mind, the cordial belief of which is *saving faith*? I had indeed glanced at that subject, but only in a transient manner. I will now say something

\* The title to the first of those articles was prefixed, not by the writer, but by the Editors. In the title to the subsequent letters, it was expressed as the doctrine attributed to some of the Swiss Christians.—Ed.

more exact, to show the way in which I view that part of our topic, leaving you to make what use of it you may think proper. Not that I design to treat at full length on FAITH, enumerating the different feelings and acts of the soul which precede it, which prepare its way, which constitute it, which are associated with it, or which flow necessarily from it. I wish only to endeavour to present it in its most abridged and simple form of expression, according to the word of God.

"Among several methods of putting the question in a clear point of view, (which would all lead to the same result, if care were taken to embrace the whole comprehension of the promises of God, and the descriptions which his word gives of the faith of believers,) one may present the following, under a form in some sort mathematical

#### PRELIMINARY OBSERVATIONS.

"FAITH in the Gospel, is *believing the glad tidings*. Jesus commenced his ministry by preaching, 'Repent and believe, (*ev tῷ euaggelίῳ*;) in the glad tidings.' Mark i. 15.

"What these glad tidings announce, is *the forgiveness of sins*. Among the many passages which prove this, it may suffice to cite that application of the truth which the Lord has himself left us, at the moment of giving the commission to his disciples to go and preach the Gospel through the whole world. Luke xxiv. 46, 47. 'It was necessary that the Christ should suffer, [the French version, in exact accordance with the original,] in order that repentance and *the forgiveness of sins* should be preached in his name among all nations.' We derive the same conclusion, from comparing this last passage with Mark xvi. 15. in which the Saviour gives his disciples the same charge, in these words, 'Preach the glad tidings,

(the literal translation of the Greek,) to every creature.' I scarcely need to add the grand passage in Acts xiii. 38, 39.

"Having laid down these preliminaries, I now adduce a series of propositions, which appear to me to form a very simple chain of reasoning.

"Prop. I.—The thing to be believed, is the *intelligence announced*.

"Prop. II.—Faith is believing that intelligence announced, and believing it really and truly as it is announced.

"Prop. III.—The intelligence announced is the *forgiveness of sins*.

"Prop. IV.—This forgiveness of sins is promised to *every man* who hears the intelligence of it.

"Prop. V.—Therefore, for every man who hears it, to believe, is to believe in the forgiveness of sins, as promised to himself: in other terms, it is to believe in the promise of the forgiveness of his own sins.

"Thus, FAITH, to every man who hears the Gospel, is believing in the forgiveness of his sins, which God, in his unspeakable mercy, promises him through the blood of the everlasting covenant.

"It is only with respect to Prop. IV., that I can conceive it possible that there may be an obscurity of ideas, which may produce an appearance of difficulty. But this, I think, will be entirely removed, and the question put into the clearest light, by referring to the preaching of the apostles themselves. In Acts xiii. 38, 39, we see in what way those great servants of God delivered their message: 'Be it known unto you, men and brethren;' thus they apply their preaching directly to the persons present before them: 'that by this person [*δια τουτου*] is announced unto you the remission of sins;' announced *unto you*, to each one in particular to whom the



apostle was speaking. 'And through him whosoever believeth, is justified from all things from which ye could not be justified by the law of Moses;' ye, each of those individually who heard the apostle declare these things. So likewise, in Acts ii. 39, after the Apostle Peter has proclaimed the forgiveness of sins, and the gift of the Holy Spirit, which is the seal thereof, (see 2 Cor. i. 21, 22.; Eph. i. 13, iv. 30.; 1 John ii. 20, 27,) he adds, 'The promise is unto you;' you, the very persons who heard him thus preach.' He further adds, 'and to all that are afar off, even as many as the Lord our God shall call:' the promise is, therefore, made to all who are called by the voice of the Gospel. Again, let us take Eph. i. 13. 'Ye also, when ye had heard the word of truth, the glad tidings of your salvation; in which, [*εὐαγγέλιον*, i. e. *εὐαγγέλιον*, the Gospel, the glad tidings,] after ye had believed, ye were sealed with the Holy Spirit of promise.' What was that word which 'they had heard, the word of truth?' It was the 'glad tidings of their salvation;' *their* salvation, *theirs* in particular. In what had they believed? 'In the glad tidings of *their* salvation;' *theirs* in particular. After what were they 'sealed with the Holy Spirit of promise?' Surely it was, 'after having believed in the glad tidings of their salvation;' *their own* salvation. I do not see how the most determined opposer could resist such a passage.

"If even the word of God had not been thus particular, bare common sense would tell us that the promise, being absolutely general, includes an absolute and strict particularity. To suppose that a message addressed to *all* sinners, does not respect *each* sinner in particular, is a contradiction in terms. It is an absurd notion, which a great number of persons

have in their minds, without suspecting it, which holds them in the bondage of a vague uncertainty, obstructs their spiritual progress, and deprives them of the happy liberty, and the open-hearted joy of the children of God.

"An example may be of service to some persons. Ten state-prisoners are expecting their execution. A herald from the King enters their condemned cell, and cries out, 'Mercy from our Sovereign! Pardon for all! Let those who believe this testimony from him come forth, and pour their tears of gratitude at their Monarch's feet.' Nine come forth with joy; but one stays in his dungeon. Some kind friend says to him, 'What, you! Do not you believe this?'—'O, yes,' says he, 'I certainly believe the promise of pardon made to us all; but I do not know whether I should believe it for myself in particular; whether I have any personal interest in it.'—'My friend,' replies the messenger of the glad tidings, 'either you have lost your senses, or you say what you know not to be true; but it is clear that you do not believe the promise *as made to all the ten*, because you do not believe it for yourself, who are *one of the ten*.' We may further suppose this tenth offender, absorbed in the feelings of his dreadful criminality, thus replying to the herald's words, 'My ears have, it is true, heard the news of pardon; but my heart dares not believe that it can possibly have any respect to me,—me who am a thousand times more base and vile than all the rest.'—'Did not you then hear the words *ALL? Pardon for ALL?*'—'All! what? All without exception?'—'Yes, indeed; it is *all*, absolutely all. Here is the King's writ of pardon: read it yourself.'—'It is true; *all!* no exception; *all!* Then I believe.' He quits his prison, and runs to mingle his tears of love with those

of his companions, at the feet of the Prince who has loved him.

"One might argue the nature of faith by a course of reasoning even more simple, perhaps, than the preceding, and founded on 1 John v. 9—11, for we should not proceed a step without the support of the Bible.

"Faith is believing the testimony of God.

"What is this testimony of God? It is, that 'he hath given to us eternal life.'

"Therefore, faith is believing that God hath given to us this eternal life in Christ Jesus, his Son and our Saviour.

"Can any person need to be told that the word *us* implies *each one of us*; the collective term implying the distributive.

"It is indispensable to remark here, that very many persons, who have not yet attained to this clear view of the divine promise, are, nevertheless, real believers, and children of God, making Jesus, the Saviour, their only refuge. But it is generally, perhaps we might say always, the case, that, before the end of their mortal course, a day comes in which the clouds which deprive them of the bright shining of the Sun of Righteousness are dispelled, and their doubts vanish away before the distinct contemplation, and the full enjoyment of God's all-gracious promise.

"It is also important to observe, that many persons who are truly the subjects of the saving work of the Divine Spirit, if they were asked whether they believe in the forgiveness of their own sins, would suppose that they ought to look upon such a decisive belief as partaking of the character of rashness; while the fact is, that they do sincerely and internally believe that they are the subjects of saving grace, though they do not, so to speak, enunciate to their own minds the express proposition affirming this. The evidence of

this internal persuasion lies in the holy peace of soul which they enjoy. A truly serious person, trembling upon the brink of eternity, but in a state of uncertainty between an immortality of joy and a condition the most dreadful, could not enjoy such peace; it would even be sinful. But however for a time veiled by darkness of mind, the seal of the Spirit has been by grace impressed on the heart; and when that darkness is at last driven far away, such Christians will have reason to say, 'Surely the Lord was in this place,' and had given me the *proof* of it too; 'yet I knew it not.'

"I shall only add, without enlargement, a few further observations, which I regard as essential to a correct view of this momentous subject.

"I. BELIEVING is believing *with the heart*, Rom. x. 2; it is believing *with all the heart*, Acts viii. 37; it is believing, not with a false and sinister heart, but with an *honest and good* heart, Luke viii. 15. Now it is the *heart* that God requires, Prov. xxiii. 19, 26; it is *the heart* which must be *opened* to his word, Acts xvi. 14; it is *heartily* [*de bon cœur*, French version of *αμενως*,] that the word is to be received, Acts ii. 41; it is in a heart which is *right in the sight of God*, Acts viii. 21.

"II. Believing with the heart in the remission of sins, necessarily includes the repentance *of the heart*. For how could a man embrace cordially, that is, with the full acquiescence of his heart, the remission of sins in Christ; when his heart did not feel his *need* of that remission, and *such* a remission *as it really is* in the Lord Jesus Christ?

"III. The promise of the remission of sins *includes*, by implication, the promise of *sanctification*. An infinitely HOLY God can bestow none but a *holy* forgiveness. For such a God as our God to promise salvation by grace, is to

promise holiness. 1 Cor. i. 30;  
2 Cor. v. 17; John xv. 1, 4, 5;  
1 Cor. vi. 11.

“IV. Feelings inseparable from believing with the heart in the glad tidings, are the *abhorrence of sin*, and the earnest *longing* of that heart towards God’s *commandments*, and his grace to enable to *fulfil them*. It is impossible that a man, who has been enabled by the Holy Spirit to believe in *his heart* that his sins have assuredly been expiated by the awful agonies, the deep abasement, the shame, the curse, and the infinitely precious blood of the Son of God; that a man whose heart believes the inexpressible mercy by which God has given him pardon, salvation, and life, for ever, and of free grace; it is impossible that *such a man* should not regard sin with the utmost horror, and the holy service of his God as his greatest delight; it is impossible that he should not proclaim, from his very inmost soul, the declaration of a war of extermination against all sin, and a vow of consecration, without reserve, to his God who has loved him without limit and without reserve. ‘God *purifies* the heart *by faith*,’ saith the Bible.

“Farewell my dear brother; I am happy in the thought that you believe in the entire esteem and sincere affection with which I am, &c. &c.”

“....., Feb. 15, 1827.”

#### REMARKS ON THE EDITORS’ AVOWED OMISSION OF CERTAIN CONGREGATIONS IN THEIR LATE LIST OF CONGREGATIONAL CHURCHES.

(To the Editors.)

GENTLEMEN,—It was with considerable surprise and regret I read your avowal of having designedly omitted those congregations who use the whole or part of the Liturgy in the list of Congregational Churches, published in your Supplementary number for the last year,

I happened to be present a short time since at a meeting of ministers, where the subject was discussed, and was much gratified by the opinion (founded on what I conceive to be correct and enlightened principles), expressed by two gentlemen, whose influence in the Christian world is deservedly great, and whose attachment to Congregational principles admits not the shadow of a doubt. Their avowed opinion was this, that in the anticipated union of Congregational Churches in London and its vicinity, the use of the Liturgy, so far as their influence went, would not constitute an insuperable obstacle, provided the church desirous of uniting was formed and regulated on Congregational principles. This avowal was accompanied with a reason, which appeared to me unanswerable. “We maintain the indisputable right of Christian churches to regulate their affairs independently of control by other ministers or churches; on what principle, consistent with this right, can we prescribe to any church the manner in which its worship shall be conducted? Has it not as undoubted a right to adopt a form of prayer as to use *free* prayer; and if a form, why may it not adopt the Liturgy of the Church of England, either entire, or omitting or altering any part as they may deem expedient.” On this principle I am content to rest the case; here are churches regularly organized, electing their own officers, admitting their members, and regulating their affairs as Congregational Churches; are we to refuse to recognise them as such, because they think proper to conduct their worship in a manner somewhat different from ourselves? Would not such conduct be an infringement of the privileges we deem so valuable, and of the prerogative for which we so zealously contend? The question is important; if these sentiments be correct, the mere adoption of the

Liturgy should not involve exclusion from the list of Congregational Churches, nor from the Congregational Board, nor from the Congregational School. I with deference submit these observations to your consideration, and shall be happy if they produce discussion, conducted in the spirit of Christian "charity, which is the bond of perfectness."

LIBERTAS.

SUGGESTIONS FOR THE IMPROVEMENT OF THE LIST OF CONGREGATIONAL CHURCHES.

(To the Editors.)

GENTLEMEN,—I was not a little surprised to find, from your last notice to correspondents, that some of your friends had complained of the inaccuracy of your List of Congregational Churches. Such complaints, though not unfounded in point of fact, surely cannot be intended as a censure upon the individuals who prepared the list. Every qualified judge must pronounce it a work of great labour and difficulty, and now it is accomplished, an article both of great public interest and of high utility. When the relative state of Independent Churches is duly considered—their total isolation from each other—the absence of every principle of combination—in many instances, their reprehensible disregard even of the principle of self-preservation—the completion of such a list of such a body, so widely extended, yet united in nothing but a general identity of principle and practice—must appear almost an impossibility. It is confessed to be inaccurate; but it is something like an estimate of the Congregational Body, and it possesses alike minuteness and detail, requisite to render it generally useful, and to secure by degrees perfect accuracy. To ministers and public institutions, it is already of essential service. As an

individual, I have had occasion frequently to thank you for its help. It has afforded me information, which I could not have obtained from other sources, and, altogether, I would not be without it for twenty times the value of the number which contains it. As a public document, interesting to the denomination at large, it is *the most valuable in print*, and will, I have no doubt, prove useful on innumerable occasions, of which you will never hear. Permit me to suggest the following plan for its amendment. Let the Secretaries of our County Associations take a copy of the Supplement in their pockets, when they attend their usual meetings in the ensuing spring, and make it a part of the business of the day to read over the list for their county, in the presence of all the brethren. They may then, in a few minutes, make all the requisite corrections on the margin, and transmit them to you at the end of the year—say, in the month of October. The plan I have myself pursued, being in a county where no association exists, is to keep a copy of your Supplement on my study table, and from brethren who visit me from different places, I have obtained several important corrections, which are noted in the margin. I recommend this plan to my brethren generally. Let them take the trouble, (surely it is not much,) of calling over your list to such ministerial friends as may visit them, and be able to supply information, and by this means the article will soon be completed. If all will conspire, your next Supplement will present it in a greatly amended state; but I hope those who have contributed nothing to its compilation, will at least abstain from censuring your disinterested and valuable labours.

I remain, Gentlemen,

Your's, &c.

G. R.

## STANZAS FROM SWAN'S IDOLATRY.

BUT how shall mortal pencil paint the air  
Of that meek Stranger, come from heaven to bless  
The world that scorns her?—Erst in Eden fair  
She dwelt: and with the exiled pair, though less  
They loved her now, she sojourned still. Her dress  
Was unadorned; but long a veil she wore,  
And shadowy robe, which darkly did express  
The mystery of the character she bore:  
For then her sons could not "with open face" adore.

Her chosen seat was Judah. Hermon's dew  
Impearl'd her forehead, and her loved retreat  
Jordan's soft-flowing stream. O happy yon,  
Kedron and Gihon! murmuring at her feet,—  
While she with voice of song, and incense sweet,  
And holy rites, did worship Israel's Fear!—  
Ah happier you whom she with smiles did greet,  
Distilling gladness on your raptured ear,  
Still pointing to the CHILD, who should ere long appear!

That child appear'd; and then she put away  
Her veil, and robe begemm'd with chrysolite,  
Sapphire, and stone of every sparkling ray;—  
'Twas meet to hail the heavenly Nazarite,  
In her new garments of a snowy white!—  
This is the dress she ever since hath worn,  
And thus attir'd is travelling in her might,  
For long ago she pass'd Judea's bourne,  
And now through all the world her ensign-cross is borne.

'T would be a new but venturesome essay,  
To paint these arid wastes as they shall shine  
Amid the effulgence of the latter day,  
When here the tendrils of the Christian vine  
Shall round the altars of Jehovah twine,  
And streams of blessing water all the land:—  
When, in the room of each demolish'd shrine  
Of idols, God's own House of Prayer shall stand,  
Throng'd by glad worshippers, a love-cemented band!

But now my spirits, weaken'd by the task  
Of tracing the dark lines—(though dark, yet true,)  
Of man's apostasy—a respite ask  
Before my moaning strings I tune anew,  
And bid them some less arduous theme pursue.  
My Muse's flagging wing dare not sustain  
The flight into the future—where none flew  
Before, save seers, inspired as none again  
May be—to wake the song of Christ's eternal reign.

That were a theme worthy the master hand  
Of him whose consecrated genius sung  
The wanderer's woes—the fall of Switzerland,  
And strains on which the negro's glad ear hung.—  
It were a theme which, in his numbers rung,  
Might gain more than the poet's growing fame:—  
Might pass from heart to heart—from tongue to tongue,  
Till, the song realized,—with loud acclaim,  
A ransom'd righteous world—should shout Jehovah's name.

Ere from my harp these plaintive notes I drew,  
I trick'd it out with sundry emblem weeds,  
Cull'd in the desert, of a russet hue,  
(Such as grow where the night-breeze tunes the reeds)  
And some pale flowers pluck'd in the smiling meads  
Of Albion.—But now, all sere and dry,—  
They warn me that a song, longer than needs,  
Is to the ear like dead flowers to the eye.  
So—what is yet unsung, let other minstrel try.



## REVIEW OF BOOKS.

*A Memoir of the Rev. Stephen Morell, late of Norwich. By T. Binney. London: Hamilton and Adams. 12mo. 6s.*

*Memoirs and Remains of Joseph Brown Jefferson, late Student of Homerton College, and Minister at Attercliffe, near Sheffield. By John Whitridge. 12mo. 5s.*

SINCE the death of the amiable and interesting Spencer, and the valuable memoir of him by Dr. Raffles, we have had a considerable number of lives of young Dissenting Ministers. This we do not regret. Believing with Dr. Johnson, that "all excellence has a right to be recorded," and having a strong view of the importance of the ministry, when duly discharged by properly qualified persons, we are always pleased with a well written memoir of a holy and useful servant of Christ. It is calculated to do good to his congregation, to be useful to his brethren, and to encourage and stimulate those who are preparing for the ministry.

The writers of such lives, however, charge themselves with a high responsibility. They of course evince their approbation of the character and talents of their friend, and their opinion that he is worthy of being exhibited for an example to others. But they also, in the sentiments which they either ascribe to him, or utter themselves, implicate, at least to a certain extent, the body to which they respectively belong. We are aware this will be disclaimed; but still we are satisfied, that both the subjects and the writers of such biographies will be considered as specimens of a class. And, although we, as well as they, may protest against the body being implicated in all that belongs to individuals—the body will, not-

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withstanding, be identified with its ministers and its writers.

The life of a young minister, written by a young minister, is a trial of rather a serious nature, and which ought to be very fully considered before it is undertaken. If the deceased had experience to acquire, and his biographer be also in the same predicament, the danger is, that the performance, however well intended and well written, will record many things crude, impertinent, and trifling; and which a more matured experience would have corrected in both parties. There is a risk of injuring the fair reputation of the departed, by the very attempt to embalm his virtues; and to injure the estimation of his brethren, by exhibiting too prominently one who had scarcely passed through his noviciate.

We venture to suggest these remarks for the consideration of our friends in general, rather than from a desire that they should be applied injuriously to the volumes now on our table. Of Morell and Jefferson we entertain a very high opinion. They were both estimable characters as Christians, and as men devoted to the work of their Divine Master; and in point of talents, would admit of a fair comparison with their brethren of the same age, and of any denomination. For their biographers we cherish the most sincere respect. The writer of Morell's life is unquestionably a man of talents and of genius; distinguished at once for the originality of his thoughts, and the simplicity with which he expresses them. Mr. Whitridge is evidently a pains-taking and intelligent man, who would spare no exertion to accomplish the object of his wishes. Both volumes have cost considerable labour, and

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both, with certain exceptions, contain much that is calculated to be useful.

Mr. Morell's history Mr. Binney introduces as follows:—

"Stephen Morell was born at Little Baddow, in Essex, on the 23d of December, 1800:—He entered the Academy at Homerton, in October, 1818:—He was ordained at Norwich, on the 17th of June, 1824:—and, on the 21st day of October, in the same year, at Little Baddow, he died."

The honesty and good sense of the following passage is worthy of commendation.

"The Rev. Stephen Morell was a minister of the Independent denomination; a young man of unquestionable talent; distinguished equally by his exalted character, and the circumstances of his early, affecting death. It is readily admitted, that this biographical sketch will be chiefly valued, as a memento of personal friendship, by those who knew and admired him; but something may possibly be recorded of more extended interest and use. The attention of the reader is certainly not requested with the hope of producing any thing like surprise. The writer is not employed to describe a prodigy, or to pronounce a panegyric; to forget the advantage of the living in useless eulogy of the dead. His highest ambition will be attained, and that also, he is persuaded, of the immediate relatives of the deceased, if this little production can be rendered an instrument of good. It is doubtless expected to possess some interest, as the account of a youth of decided mental superiority. Although we may by no means pretend to claim for him the reputation either of extraordinary attainments, or splendid genius, yet, it may not perhaps be presumptuous to hope, that a degree of improvement and pleasure may be derived, by some minds, from a general notice of his intellectual advancement. The several gradations, however, by which this was successively distinguished, it will not be attempted to detect by very minute investigation. The present work cannot be undertaken in the spirit of a mere philosophical observer. In pursuing the transitory and touching history of the departed, I shall be rather solicitous to exhibit his character as a Christian, so far as it could be formed and developed; so far as the circumstances of his life were adapted to ascertain its features, and those of his triumphant death to exhibit its foundation. Happily for the church, the Christian character, at least, is of no party; it may be recognized

in all; and wherever it is seen, if our minds are properly disposed, it may present many particulars for profitable thought. In the portraiture of a disciple, however obscure, we may usually discover some lineaments to copy. An hour devoted to the contemplation of Christian excellence,—of active virtue and dying hope, will neither be mis-spent nor regretted, if we learn such lessons as may tend to teach us how to live and die. If the present narrative should be the means of impression or improvement to any mind; should it, in however humble a degree, advance the interests of religion, or promote the sanctification of the church, I shall not have written, nor will my inestimable friend have died in vain."—pp. 3-5.

We have then an account of Mr. Morell's early years and academic history, containing various "descants wild," but not uninteresting, and always evincing the powerful, though somewhat peculiar mind of the writer. The autobiographical account which it contains is very interesting, and written in a very pleasing manner. Then follows the ministerial history of the deceased, embracing episodes of various kinds, on the love of truth—a man of party—and a party man, &c. &c. We have then a digression of two hundred pages, on the general causes of disorder in Independent churches. The ministerial history is then resumed, and concluded in about forty pages. Mr. Morell removed from Exeter to Norwich, in which latter place, he was ordained minister of an Independent church, on the 17th of June, 1824, and died the 26th of November following. Some affectingly interesting circumstances are connected with his death, for which we must find room.

"Before I can proceed to the conclusion of this narrative, it is necessary to state what cannot be entirely omitted; delicacy, indeed, to the feelings of an accomplished and amiable woman would suggest such omission, were it not that the circumstance is inseparably blended with, and will infuse a touching interest into, the remaining details of this brief history. An attachment subsisted between Mr. M. and one, of whom it is but justice to say, that none would be more acutely

pained by expressions of praise, though none more entirely command, that homage which is due to virtue. Mr. M., having made every preparation for entering upon domestic life, left Norwich on the 2d of August, with the intention of being accompanied, on his return, by the friend of his affections. He had been ordained about six weeks, he had around him an attached people, and before him, in appearance, a career of honourable action and tranquil enjoyment; alas! he knew not, as the city faded from his sight, that he had for ever closed his eyes upon this scene of his brightest anticipations!"—pp. 341, 342.

"The subject of the memoir left Essex, for the purpose of returning thither with his friend, previous to a certain day for which their union was fixed. Circumstances, however, prevented this; and it was not till the morning of that very day that they commenced their journey. On the evening, as they entered London, he was suddenly attacked by hemorrhage; alighting, and, agitated probably by so alarming a symptom, he staggered into a shop, and fell insensible on the floor; his friend, observing his indisposition, but not aware of its apparent extent, followed, and found him as described, bleeding profusely, and, to her first apprehensions, gone;—obtaining, however, medical assistance, with a magnanimity and promptitude, which, at such a moment, and on such a journey, might have fled from a less decided character, Mr. M. was soon recovered, and the effusion stopped; they were encouraged to believe it was not from the lungs, nor of an alarming nature, but, appalling rather in appearance than in fact.

"The next day he seemed quite restored; they proceeded into Essex; on their arrival, indeed, his appearance again excited parental apprehension, but this was speedily dissipated by his constant accessions of strength, and his cheerful flashes of vivacity. Being anxious to return as soon as possible to his charge, and seeming to all apparently recovered from his late attack, another day was fixed for the purpose already intimated. The short intervening period passed in innocent happiness, incalculably increased by his continued convalescence; the eve of the day arrived, and all was well; nothing to excite alarm, nothing to repress anticipation; it did not seem within the compass of probability for any thing to frustrate their object, to damp their hopes, or to dissipate their dreams of the morrow. The evening was one of unusual cheerfulness, such as the virtuous alone enjoy, irradiated by piety and approved of heaven:—but—on that very evening, the same symptom of debility returned, and to greater extent than before;—the day that fol-

lowed was the first of a very different futurity from that, of which it was expected to be the pledge;—it was the first of my esteemed friend's positive confinement;—the first of the physician's regular attendance;—and the first of that affliction, which gradually increased, with slow but certain advances, until, in the course of about two months, the place of his anticipated union became the receptacle of his ashes."—pp. 344—346.

"In the course of his illness, he often alluded to his charge at Norwich; expressed his strong affection for the people; his fervent desire for their prosperity; the kindness he had personally received from them; and his sense of their sympathy in his sorrows. 'What a privilege,' said he, 'will it be, if I am ever permitted again to address them! how shall I enjoy my pulpit! I hope my preaching will be more spiritual than ever; I am learning experience in this school.' Alas! this desire was never to be gratified, *God having reserved some better thing for him*; yet, it was not till within a week of his peaceful and happy end, that his and our hope was entirely relinquished. 'I think,' said he, on the Saturday before his death, 'I think, sometimes, I shall never see Norwich again, and that I shall lay my bones in your grounds.' Without absolutely falling in with the suggestion, I replied, 'it is well to think of both sides of the question;' 'yes,' said he, 'and I do; I believe that my case is dangerous; but I have trusted, and do trust in God. I have sincerely committed my soul into the hands of Christ, and he, I believe, has accepted the surrender; I am prepared; nature recoils at the thought of death; it is awful; it is solemn; there are things to make me cling to earth; low can I part from —? that's the pang; it seems hard, at such a moment, to have such ties thus broken; but I do not feel afraid to die; and, I know, I believe, that this is not presumption!' At another time he remarked, 'I have no strong earthly affections; nothing, now, to detain me here; nothing that I would wish to live for,—nothing but —. I know what suffering there will be *there*,—and *that* I feel,—but, for myself, I have relinquished all,—committed, given up — to God. This world is nothing to me, I believe I am prepared, and if there be a preference, it is rather that I should die; I would rather die than live,—that seems strong language, but it is truth;—I should prefer it.' He was often on the same day heard whispering to himself, as if dwelling on each word with deep interest, '*Jesus—the Mediator—of the New Covenant.*'"—pp. 348—350.

The last paragraph of the work, which we subjoin, sanctifies the

whole book. It is christian—it is beautiful—it is touching in the highest degree.

"After he retired, he slept for a few hours, but somewhat disturbed. When he awoke, he was more restless both in mind and body than he had ever been before;—'yet, I have trusted in God,' said he, 'and I will trust him to the last.' His dearest earthly friend, who could not be separated from him, requested me to pray, which I was enabled to do in the enjoyment of strong hope. He soon became composed, and happy. In a little time, with a serene smile upon his pallid countenance, he expressed the highest delight and confidence in God, 'Never—never can I praise Thee sufficiently, O God, for this great, this holy joy! None can know,—none conceive the happiness I possess,—the peace with which my soul is filled, but the sincere disciple of our Lord Jesus Christ. Redeemer of mankind, give me strength to bear even joy!—this joy!' He rested for a few moments, and then added, in a lower tone, 'one would almost think this the language of enthusiasm,—but it is not, it is solid and genuine.' He then uttered other expressions similar to the last; I said, 'this is almost too much for the body;—' 'not too much—but enough,—just enough,—and yet it is but a glimpse!' Oh! is there no outlet—no passage to that perfection before me! or is this—this the happy time? within a few hours am I to be permitted to flee from this turbulent world?' Exhausted nature now fell asleep;—then, shortly after, awaking, with great composure and with a smiling look, he took his last leave of those dearest to him on earth, 'I commend you to God, the Judge of all, and to Jesus, the Mediator of the New Covenant.' He continued for a short time, raising his hands at intervals, and with a countenance expressive of holy rapture—unmingled happiness. The cough returned;—from this paroxysm his strength could not recover.—After an ineffectual effort he laid his head upon his pillow,—it reposed upon the arm of his friend,—one short struggle—and all was still!"—pp. 353—355.

After such a passage, we know not well how to speak of the faults of the book which contains it. We feel that we are scarcely capable of leaving the delightfully solemn scene which it records for any earthly undertaking. Exclaiming, "let us die the death of the righteous, and let our last end be like his;" how can we leave the very gate of heaven, to occupy

the vexatious place of the censorship of the press. Yet we have a duty to perform, and the writer of this volume is too great a lover of truth to be offended with our faithful discharge of that duty.

The book is written with undoubted ability, but it is not well proportioned. We do not object to episodes, nor do we contend for bare narrative. We can make considerable allowance for discursive writing, under the circumstances in which Mr. Binney's work was composed. But there must be bounds to such digressions; otherwise the life of any man, who is worthy of public notice, might occasion the production of an Encyclopedia. Mr. Morell is more than once so long lost sight of, that we almost forget we are reading his memoirs. This cannot be judicious.

In the next place, the writer of the work occupies rather a more prominent place in the volume than the subject of it. This is not in good taste; though we are sure, nothing was farther from the mind of his biographer, than obtruding himself on public attention, in place of his friend, to whom he was evidently very ardently attached. He seems to have been betrayed into this fault by a species of guileless simplicity, which leads him to suppose that all the world should know all the thoughts which pass through his mind. We advise Mr. Binney to keep his own secrets better in future. He may be assured they will be safer in his own breast, amidst the romantic scenes of the Isle of Wight, than when every body is invited to hear what nobody cares any thing about. Let him beware of garrulity.

The main digression of the book, which is a long discussion of the evils of Independent churches, is the most exceptionable, and yet not the least valuable, part of the volume. We think the occur-

rence, which he so much regrets at Exeter, and which was so very painful in itself, might have been accounted for in a few pages. We are satisfied, that not independency, but human nature, was chargeable with it. We think, therefore, that so extended a discussion in the life of Mr. Morell was injudicious, while much of that discussion itself we consider exceedingly valuable. We recommend it to the ministers and members of our churches, as well deserving of their careful and conscientious consideration. We do not always agree with the writer; but we are always pleased with his shrewdness, his knowledge of human nature, and his acquaintance with the influence both of the doctrinal sentiments and the peculiar polity of our body. His book is an omnigatheram, in which all may find much to profit, and all will find something to censure.

We must now advert to Mr. Jefferson and his biographer. Of this amiable young man we are furnished with the following particulars.

"Joseph Brown Jefferson was the first child of Joseph and Jane Jefferson, then resident at Basingstoke, Hampshire. He was born on the 3d of February, 1803; and the following lines were written by his father expressing his feelings on the occasion:

"May the dear Babe before him live,  
How frail the tender plant!  
O may a gracious Father give,  
Each blessing he may want.  
But chiefly may another birth  
To the dear child be given;  
May he adorn the church on earth,  
And live with God in heaven."

*Jefferson's Poems, &c. p. 86.*

"His father was the 'Independent' Minister in that town, and his mother was a daughter of the late Mr. Isaac Brown of Cokermonth, Cumberland."—p. 5.

"Joseph having acquired the first elements of learning elsewhere, became a pupil of his father's. Mr. Jefferson had long been accustomed to the exercises of tuition, and therefore he was enabled to undertake them with the less inconvenience. His own son he beheld with pe-

culiar interest, though not disposed to humour him by any preferring indulgence over his class-fellows. As a parent as well as a minister, he knew the meaning of that Scripture:—

"He that spareth his rod hateth his son;  
But he that loveth him chasteneth him betimes.

"There was a fondness for books evinced from his childhood. When about seven years of age, he is said to have observed to Mrs. Toomer, 'What a young king Josiah was?' Mrs. T. asked him, 'Should you like to be a King, Joseph?' At first he answered 'No;' but afterwards said, 'Yes, I should like to be a king.' 'Why?' 'Because,' replied he, 'I could then have as many books as I want.' Nor was it the bare love of reading by which he was animated; but his mind was evidently expanding its powers in delightful aspirations after his Creator. At this very period, a friend had been seriously conversing with him on the subject of religion: on which he retired, and was seen immediately afterwards in another room, engaged in prayer. So early had he the happiness of 'choosing the fear of the Lord;' and of finding, that that is in truth 'the beginning of wisdom!'

According to his father's plan of education he became early acquainted with the languages—particularly the Latin, Greek, and Hebrew. In the pursuit of these he was thoroughly drilled, and he then laid the foundation of his subsequent eminence in their attainment. If languages are 'the gate' of the sciences, they certainly demand a primary and prominent regard. And that childhood and youth are the periods most favourable for their acquisition, it must be obvious to every one. On the varied advantages of Classical pursuits, particularly as subservient to extensive success in Biblical Literature, it would be superfluous to enter in the way of argument—facts have now every where declared, that the Biblical and Classical Scholar must be combined, to become really distinguished and reputable. —pp. 12—14.

"The introduction of J. B. J. to Homerton, took place in the beginning of 1821. This excellent Institution was peculiarly adapted to his character. Few youths have entered on the Academic life with attainments superior to those which he possessed, and under circumstances altogether so auspicious and promising. His own feelings and views of this event were expressed in a letter to myself, from which the following sentences are transcribed:—

"You have doubtless heard, before this time, of my entrance at Homerton, which took place on the 17th January. This is certainly the most important step of my whole life hitherto, and one which



involves my future happiness and usefulness to an incalculable degree. And these grand objects must be considerably retarded, without a vigilant guard against the numerous snares which so novel and peculiar a situation presents. Your own experience can doubtless testify to the precarious footing on which I stand; and enable you to sympathize with me, when I entreat your remembrance and prayers."—pp. 29, 30.

He was ordained at Attercliffe in the year 1825, and on that occasion gave the following account of the reasons of his being an Independent.

"I think it no shame, however, to avow that the first, and, perhaps, most effectual reason for my dissent, has been my birth and education among the Dissenters. My earliest associations of family and friends, and the habits of thought and feeling, which I have gained from those early and powerful associations, have all combined to attach me to the communion of the Independent Churches. When first religion made its grand impressions on my mind, they were received in that communion—when I desired to shew forth the Lord's death, it was in that communion—to the Dissenters in that Denomination I am beholden as the means of my religious life and confirmation—among them I have found my lot cast by Providence—and I cannot think it either useful or proper to forsake the communion of my fathers, in which I was born, and in which I have received all that has been given me of religious advantage, unless I were convinced that that communion was fundamentally erroneous in its tenets or its discipline, unless it were a separation demanded by a safe conscience, and compelled upon me by adherence to truth and righteousness.

"Such a reason for dissent, you will perceive, might very well consist with a great admiration for the system of the Establishment. And, indeed, I cannot proceed to state my objections to that Establishment, without first avowing that I see and love in it much that is excellent, much that has descended from the ancient Christians, and much that might, even with advantage, be retained by those who are obliged by other circumstances to separate. And I must say, that my object in desiring to be a minister among Independent Dissenters, is not that I may make other men Dissenters, nor that I may act as an enemy to the Ecclesiastical Establishments of my country; but that I may be honoured to make men Christians—if this great object be attained, if the grace of God attend my endeavours, I am sure the benefit and the increase will be-

long to all parties of Christians, it will be the increase of the Universal Church.

"After such a tribute paid to the community of my fellow Christians, from whom I am, nevertheless, a Dissenter, I shall not be charged with prejudice, or bigotry, or schism, if I state that there are reasons which compel me to continue a Nonconformist, which positively prevent me from conforming, and which might be of sufficient weight to require an actual secession, had I been originally a member of the Established communion.

"The reasons are principally founded on the exclusiveness of the National Church, with respect to its ministers, an exclusiveness which not only forbids the free exercise of private judgment, but requires also such an actual uniformity as seems to me utterly impracticable. There are many facilities afforded to a minister of that church—but however desirable it might seem to me to discharge my ministry in her communion, so absolute is the requirement, and so peremptory the mandate of subscription, that I could by no means, with a safe conscience, submit myself to such a mental bondage. I may approve and admire many things—but unless I can believe, from my soul, the all and every thing, I am excluded by the intervention of a solemn oath—and so, without any reference to the constitution of the church, to its system of patronage, to its other objectionable parts, I find myself, as a minister, a Nonconformist from necessity.

"Taking into the account other serious considerations, in respect of the difference between Established Churches, of whatever order, and churches of the Independent denomination, I cannot but think that the latter approach more nearly than the former to the first, the Apostolic foundation. And although I am not persuaded of the divine right of Independency, I do find no other system more worthy of preference, none, I believe, that comes so nearly, in the whole, to the standard of Holy Scripture."—pp. 75–77.

His sentiments on another subject we must extract.

"Imperatively obligated, therefore, did the subject of this biography regard himself, to cherish and display a truly Catholic disposition. / 'His sentiments,' says a gentleman, who had the best opportunity of knowing him, 'were so strong and warm, as to find a field for their exertion in relation to communions widely diverse from his own. Thus while, in common with many Catholics themselves, he detested the tyranny of the Court of Rome, he could not see in the Latin Church, those abominations which so many Protestants discover. He lamented, what he

thought, the unfairness of most arguments, commonly heard among us on this subject. He revered the fabric of that church, as having so long preserved the essential tenets of the Gospel, and as so many ages the chief depository of the Holy Scriptures. His poetical and romantic turn of mind led him to admire the character of many of her Institutions, and the sublime mysticism which pervades her theology. He admired her as the nurse of a large and honoured member of saints and martyrs; and as the sole channel of modern ministerial power: and he ardently hoped for the time, when purified from all the effects of secularizing influence, she might again receive into 'one fold' those various branches, as he was wont to call them, of the Church Catholic, from which a sad necessity had estranged her. As a natural effect of these sentiments, he detested the low notions, as he thought them, regarding ecclesiastical matters, which are so dear to many Nonconformists of this country.

"He considered the Apostolic model as presenting to our view one church, to be preserved by a succession of ordained ministers, and intended amid many different rites and even of opinions, to continue one communing church, till the second coming of its Founder. He lamented that the practical communion was for a time gone; the theoretical he regarded as remaining. To this body, so continued by successive ordination, he applied the promises of Christ's presence to bless his own institutions, and preserve from fundamental error.

"All this was in his mind perfectly consistent with the two great principles of Congregationalism—the right of a Christian people to elect their own Bishop or Pastor—and the entire independence, as to discipline, of each church with its ordained Elder."—pp. 114–116.

These extracts will convey some idea to our readers of Mr. Jefferson, and of the style in which his memoirs are written. We have felt it to be our painful duty to make the last two extracts, for the purpose of recording in this work our unqualified condemnation of the sentiments which they express, and our protest that they be not considered as the opinions of that extensive body to which their author and ourselves in common belong. A dissenting minister at his ordination, telling his brethren in the ministry, and his congregation, that he was an Independent chiefly because he had been born and

bred one; and that he thinks the system which he espouses comes only more nearly than the Established Church to the Apostolic foundation. Assured, at the same time, by a fellow student, "that he regarded the Church of Rome as the sole channel of modern ministerial power;" besides several other strange and nonsensical whims about the mother of harlots. All this too is recorded by his biographer, without any note of wonder, or expression of disapprobation!

We know not whether to give utterance to our grief or our astonishment at discovering such things. Alas! for our churches and the cause of religion, if such men, however excellent they may be, are to become their ministers. We respect the honesty of Mr. Jefferson in avowing his opinions; we marvel at the simplicity of his biographer, in regarding them with such apparent complacency; but while we are capable of holding a pen, we shall never cease to expose their inconsistency, their folly, and their utter repugnancy to Scripture and to common sense. It pains us to say a word that may be unpleasant to the friends of the deceased, or to the writer of his life; but we will not, on that account, betray our trust. Did we not regard the sentiments referred to rather as the poetical romancing of a boy, than his deliberate opinions, we should not hesitate to say that the individual who entertained them did no credit to the place of his education or the body to which he attached himself, on such flimsy and stupid grounds. We consider the record of such sentiments, if it was necessary to record them, without indicting them, an injury done to our common profession. Had Mr. Whitridge considered the use likely to be made of such sentiments, we are sure he would rather have abandoned the idea of giving the life of his rela-

tive entirely, than have been compelled to record what we must say is not to his honour, and which we know to be felt by not a few who are interested, exceedingly vexatious. Little did we expect to find in our day, and among the descendants of our old Dissenters, the verification of an old song which we remember from our youth, the chorus of which was

“We're jogging on to Rome boys.”

Let it not be inferred, from these remarks, that we have an unfavourable opinion of the character or talents of Mr. Jefferson. He was, doubtless, a pious excellent young man, whose learning and diligence, matured by years and experience, would have corrected all these boyish fancies. We are inclined to think that the thing is worse in appearance than it was in reality. That he was better than his faith. His Lectures on Hebrew Prophecy, which are part of the volume, do him great credit, and show how closely and successfully he studied the Scriptures. The tendency, not the design, of the two works now considered, is to produce by the one an unfavourable opinion of our churches, by the other an unfavourable opinion of the preparation of our ministers. We think the conclusion, in both cases, would be unjust, and therefore we have freely pointed out what we conceive to be the faults of these memoirs. With the exceptions pointed out, we take leave in the words of Dr. Smith.

“The removal from the present state, of such persons as Rooker—Morell—and Jefferson, from whose preserved lives it was reasonable to expect services of uncommon value to the greatest interests of man, and the glorious designs of our Divine Redeemer, is, indeed, among the painfully perplexing of providential mysteries. Unquestionably our duty is to adore and submit. Of the rectitude, wisdom and mercy of HIM, whose appointments these and events are, it is impossible for a Christian to doubt: but the motives of particular dispensations we must leave, as an investigation infinitely too high and too deep for

us. Perhaps a disclosure in the future world will be granted, and such a disclosure as will excite the most wondrous emotions of gratitude and joy. One remark, however, we may safely make: that the probable occasion of the fatal illness of our last departed friend, ought to be considered as a warning to young ministers, to avoid sacrificing themselves and cutting off the prospects of important usefulness, by trespassing on their physical powers and disregarding the causes of disease.”—pp. 125, 126.

*Letters to a Friend, containing the Writer's Objections to his former Work, entitled, “Dialogues on important Subjects,” published in 1819; together with his Reasons for believing in the proper Deity of the Son of God, and the Divine Personality of the Holy Ghost. By James Harrington Evans. London: Nisbet. 2s. 6d.*

WE introduce this volume to the attention of our readers with pleasure. As a history of the changes which have occurred in the author's views of some doctrines, it is honourable to his candour; as a statement of his reasonings on several important topics, it is on the whole creditable to his judgment; and as a means of counteracting the influence of his former publication, it has our best wishes for success.

Although the case which gave occasion to this publication, is not unknown to the public, the volume before us presents details which none but the author could give, and from which various considerations induce us to select the following passages:—

“When it pleased the Eternal Spirit to convince me, I trust, of my lost estate and condition as a sinner, both by nature and by practice, and to lead me as one condemned by the law, and self-condemned by my own conscience, to the cross of the Son of God, for pardon, righteousness, and for eternal life; when as one utterly hopeless and helpless, I was brought to renounce all other dependence than that which sprang from the life and death of the Lord Jesus

Christ, most certainly, I held the usually received opinion of three Divine Persons in one Godhead. My ministry, also, when I was a member of the Establishment, broadly proclaimed the same truth. It was, indeed, of such a nature, as little to agitate questions of any sort in relation to polemic divinity. I was situated among a simple, affectionate, and, for the most part, very poor people. It had pleased the Lord, in his sovereign mercy, to bless the word to the souls of sinners. I beheld many around me earnestly asking, What must I do to be saved?—others led to receive Christ as all their hope for time and eternity—others living upon the fulness of that Saviour, whom they had, through grace, received, and adorning, as through the same grace, with but very few exceptions, they still adorn that doctrine which they professed. Of other Christians we saw but little. To the religious world we were, in a great degree, minister and people, alike strangers, unknowing and unknown. No wonder, then, if at such a period of my life, disputable questions concerning the niceties of any point in theology, but little occupied either my mind or theirs. I preached to them, as far as I knew it, the total corruption of man's nature—the necessity of a new birth unto righteousness and true holiness—God's everlasting love to his church and people—the doctrine of imputed righteousness—and the necessity of real sanctification: and, in all this, set forth the Father, Son, and Holy Ghost, as personally and distinctly sustaining covenant offices in the economy of salvation.”—“Soon after my leaving the Establishment, however, and my settling in London, circumstances occurred which I need not detail, but which led me to oppose certain statements, which went to assert, that Jesus the man was God by the indwelling of the Father. This was toward the close of 1817. And it was not till I descended into the arena of controversy, that I began to discover how little I had really entered into the minute consideration of the question; that I had, indeed, in the years that were past, embraced simply what I saw was simply revealed, and the truth of which I felt so needful to my own soul; but that, as it regarded the subtle genius of an opponent, or the real argument of the point, or those nice distinctions which the ingenuity of man has devised upon the subject, I had never once regarded them.”—“In 1818, some of Dr. Watts's works fell into my hands. I read them with that portion of respect which the high esteem I entertained for his talents, and the real veneration I held for his piety, were naturally calculated to inspire. I read them much, and with no little atten-

tion. And although I thought that I saw what sometimes appeared to me as unsettled, and sometimes as contradictory statements, yet, as in many parts there was an evident leaning to the indwelling scheme, and in some a real defence of it, it can excite but little wonder, if the violence of my opposition began insensibly to abate. It cannot, at least, be considered as very strange, if I no longer thought that such a scheme involved a denial of the real deity of our Lord, when one, whom I had never heard charged with such a denial, appeared so decidedly, in some parts of his works, to favour it. Certain, however, it is, his mode of reasoning greatly settled, or rather let me say, greatly unsettled, my mind. And if he had himself any definite ideas of a distinction of persons in the Godhead, most true it is, he was in no small degree the means of leading me to a denial of any such distinction. If he had been a man of less piety, betrayed less sweetness of spirit, shown less skill in argument, exhibited less power of research, I had, perhaps, been less influenced by him. And yet, my dear Sir, how little has all this really to do, in the absence of direct testimony from the word of God, with settling an inquiry about a scriptural truth! In 1819, concluding my views on the subject to be settled, I was induced to publish; and next to the holding of such opinions, the publishing of them to others, is what I the most deeply and bitterly regret.”—pp. 24—32.

The principles which our author was thus led to embrace, are stated as follows.

“The system which I had been led to adopt, in reference to the Lord Jesus Christ, has been usually termed the indwelling scheme. It is by no means a new theory; but this consideration is but little in its favour. It supposes the Father to have taken his Son, the man Christ Jesus, into an union with himself, so close and indissoluble, as that the Son had thereby a relative right to all the glories of the Godhead, in consequence a partaker of real deity, is declared to be God, and is God.”—p. 23.

“What he meant by ‘the Spirit,’ is not indeed very clear and obvious: sometimes he speaks of the Holy Ghost as the unction of God, sometimes as the power, sometimes as the influence of God; at others, as if the Spirit were the Father himself. In short, Hüblicus did not deny the actual need of spiritual influence upon the soul, in order to salvation, but he denied the distinct personality of the Spirit of God.”—pp. 92, 93.

It is matter of regret, rather than of surprise, to find that the writings of one, so justly esteemed as Dr. Watts, were the means of misleading an inquirer on points so momentous. For his practical and devotional productions, few authors have so large a claim upon the gratitude of Christians. But that, catching the mania of the day, he should daringly attempt to penetrate the unrevealed peculiarities of the divine existence, and still more that he should have scattered his hazardous speculations indiscriminately abroad, are facts which the warmest admirers of his piety and genius cannot but deplore. To investigate and ascertain the amount of Scripture testimony on the subject, in order that our faith may rest on divine authority, is the duty of a disciple; to speculate and infer, and construct hypotheses, whether applauded as orthodox, or branded as heretical, is the arrogance of impiety. On questions of pure revelation, a devout and holy temper requires us as much to restrain curiosity from prying beyond the hallowed record, as to exercise diligence in surveying, and appreciating, and enjoying, the inheritance that it offers to our acceptance. Could the *modus subsistendi* of what are called the divine persons in the Godhead, be as clearly demonstrated as any proposition in Euclid, it might prove an illustrious triumph of philosophy, but after all would involve no exercise of religion, no subjection of soul to the authority of God. On the other hand, the temerity of speculation upon this awful subject, has, from very early ages of the church, proved the bane of Christian simplicity, the prolific mother of hateful passions and destructive errors.

But not to indulge in reflections which are little called for by the happier temper of the pre-

sent day, let us follow our author in the account of his restoration to a sounder state of mind, and more correct sentiments.

"As a proof to you," he remarks, "how little I was really conscious to myself of the actual tendency of my own principles, I would observe, that when I was broadly charged with holding a system, which viewed the Saviour as God indeed by name, but as a mere man by nature, and with an entire denial of the real glory of the Holy Ghost, in the economy of redemption, such a charge appeared to me of so awful and appalling a nature, that it made the deepest and most solemn impression upon my mind, and I well recollect my secret conviction, that if such was really my system, it could never be true. But when this charge was again and again repeated, and that too by many whose opinions I could not but respect, I was led by it seriously, and I trust prayerfully, to review my scheme altogether, and narrowly to survey the ground on which it had ventured to stand. This I did at intervals, for a period of about three years, that is, till towards the middle of 1823. And what was the effect? I began to find the ground, which I once thought so strong, seemed to tremble under me. Instead of a rock, which I once esteemed it to be, I discovered it to be the sand, or rather some treacherous morass, which seemed to threaten the whole fabric with inevitable ruin. My former view was found to be unscriptural and most dangerous, and my mind was gradually, but firmly, settled in the conviction, that the Son and the Holy Ghost are, with the Father, truly, properly, personally God. In consequence of this, I inserted, in one of the monthly magazines in 1823, a brief, but an unreserved retraction of my former sentiments, and I need scarcely add, bought up the remaining copies of the work. But can I ever forget the solemn conviction, which was now presented to my consideration? Sensible as, I trust, I am, and ever shall be, of the mercy and grace of God, that my understanding was not permitted to remain in that darkness which once surrounded it, as to this inexpressibly important truth; infinite as is my debt of gratitude to the Father, Son, and Holy Ghost, for that boundless compassion that was displayed towards me, yet was the discovery itself, I may truly add, of a nature the most affecting to my own soul, and accompanied with the most pungent regret."—pp. 18—21.

The preceding extracts present our readers with a distinct and candid statement of the affecting



case, which our author lays before the public. That case suggests various reflections. The speciousness of error; the evil of unwarranted speculations on the great truths of religion; the value of theological studies, systematically pursued, to candidates for the christian ministry; and the danger of precipitate decisions, on points which contravene the generally adopted opinions of Christians in all ages—are topics illustrated in the instance before us, on which the younger part of our readers especially, would, upon such an occasion, do well to indulge their self-applicatory meditations.

The greater part of the volume is occupied with an account of the reasonings by which the author's mind was happily restored to a belief of the generally received doctrine of the Trinity. To enter on a minute examination of those reasonings, is not required by the intention of the writer, who does not present himself as the champion of the momentous doctrine in question, but as the memorialist of his own mental exercises, and the opponent of erroneous sentiments previously published by himself. How far he has succeeded in the latter capacity, we have not the means of ascertaining, since his former publication never came in our way; but if a correct opinion may be formed from references made to it in the volume before us, he has found himself abundantly competent to refute its erroneous positions. The author's reasonings in behalf of the proper divinity of the Son, and the distinct personality of the Holy Spirit, indicate an honest and devout state of mind; an anxious desire to ascertain the genuine sense of scripture testimonies, and an implicit deference to the dictates of revelation. Some readers may hesitate to admit his interpretation of a few passages, and, occasionally, be unable to perceive

the force of his remarks; but there are few candid and judicious students of the sacred volume, who will not conclude from his arguments, that the doctrines which he advocates are the doctrines of the Bible. We must content ourselves with submitting a single instance on each of the great points in question.

“Next to John i. 1. I think that Phil. iii. 4—11. was the most deeply impressed upon my mind.—In considering the whole of this interesting portion of divine truth, I remarked especially these three points. *First*, That there was a manifest antithesis in the passage. Our Lord was in ‘fashion as a man,’ he was ‘in the form of God.’ But he was *truly* and *properly* man, and not merely man in name; so, by all fairness of reasoning, he was *truly* and *properly* God, and not merely God in name. *Secondly*, I was led to infer, that if our Lord had been in himself of a nature inferior to the Father, he must necessarily have thought it robbery, yea, the greatest of all robberies, to have made himself equal with the Father, and to have taken from Jehovah that glory which the law gives, and *exclusively* gives to the One Supreme, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’ I reasoned thus, if the Lord Jesus Christ be in himself the man, though we allow, for argument's sake, that he was the man in whom the Father dwells, and be one with the Father, yet, as it regards himself, he is so far from being equal with the Father, that he is *inconceivably*, yea, *infinitely* inferior to the Father. Touching his humanity, or rather his office as Mediator, our Lord says, ‘My Father is greater than I.’ If, then, he thought it not robbery to be equal with God, while the expression implies, indeed, that he had a nature inferior to the divine, it implies also that he had another nature, equally with the Father, namely, the divine. *Thirdly*, I observed that the Apostle begins by exhorting the Philippians with ‘look not every man on his own things, but every man also on the things of others; let this mind be in you, which was also in Christ Jesus; and then elucidates his meaning, by shewing how the Lord Jesus looked not on his own things, namely, by divesting, or rather emptying himself (*εκενώσε*) of the external glory of the Godhead, while that which he did look upon, was the forlorn condition of the church given him to save. But the whole force of this reasoning appeared to depend upon the glory of the Godhead being the glory of *his own* Godhead.”—pp. 47—51.

“My mind thus becoming satisfied that

the Holy Spirit was a personal agent, my next inquiry was, whether, as a person, he was distinct from the Father. And here Rom. viii. 27. gave, under the divine blessing, complete conviction to my mind.—I felt that if any one thing were ascribed to the Holy Spirit as a person which could not be assigned to the Father, a distinct personality would necessarily be proved. And in this verse I clearly discerned such a distinction. For the Holy Spirit is there represented as making intercession for the saints with the Father. Here, then, was a manifest distinction from the Father with whom he pleads, and from the saints for whom he pleads. And that he is distinguished from the Son, on the ground of whose finished work he pleads, was as evident, by comparing John xiv. 16. in which he is called another Comforter, or Advocate. This was solid ground to rest upon. And the more I look at it, the more solid does it appear. Here was not only a personal act, an act in which no one but a person could be really engaged, but here was the act of one who must be personally distinct from the Father, and that, because he intercedes with the Father. It would be impossible here to say it is the Father interceding; for if so, the Father would intercede with himself. When such a text as Eph. ii. 18. is quoted, it is possible that it may be replied, The Father draws, (John vi. 44.) by his Spirit, through Christ, unto himself. But here such a mode of interpretation is impossible."—pp. 103—105.

The volume closes with a letter, declaring, that the author has always steadily maintained "the personal sanctification of the believer by the Spirit of holiness;" and another, suggesting cautions and directions to inquirers who are perplexed on the momentous doctrines on which it treats.

We unite with Mr. E. in devout acknowledgments to the Author of his recovery from error, and doubt not that his volume will be read by many with pleasure and advantage.

#### SERMONS ON THE DEATH OF HIS ROYAL HIGHNESS THE DUKE OF YORK.

1. *Death the Last Enemy: a Sermon preached at the Parish Church of St. Mary, Islington, on Saturday, January 20, 1827, on the Occasion of the lamented*

*Death of his Royal Highness the Duke of York and Albany. By Daniel Wilson, A.M., Vicar of Islington, pp. 40. Wilson.*

2. *The Convictions and Expectations of the Patriarch Job: a Sermon on the Decease of His Royal Highness Frederick Duke of York, preached at the English Chapel, Paris, on Sunday, January 21. By Rev. Lewis Way, A.M. pp. 27. Hatchard.*

- 3 and 4. *The Tears of David and the People at the Grave of Abner, and the great White Throne: two Sermons on the Death of His Royal Highness the Duke of York and Albany, &c. &c. delivered in the Parish Churches of St. Leonard, Shoreditch, and St. Olave, Southwark, on Sunday, Jan. 21, 1827. By Thomas Mortimer, M.A., Lecturer of the said Churches. pp. 40. Seeley.*

5. *A Nation's Bereavement: a Sermon preached in Castle Street Chapel, Launceston, on Sunday Evening, Jan. 21, 1827, to the Memory of His Royal Highness Frederick Duke of York. By J. Barfett. pp. 32. Simpkin and Marshall.*

6. *A Sermon, occasioned by the Death of His Royal Highness the Duke of York, preached at Mill Street Chapel, Wincanton. By Rev. J. A. Paterson. pp. 28. Holdsworth.*

7. *A Sermon, occasioned by the Death of his late Royal Highness Frederick Duke of York and Albany, &c. &c. By the Rev. Thomas Macconnell, Minister of the Presbyterian Church, Gosport. Simpkin and Marshall.*

THAT the English people are strongly attached to the monarchical form of government, is a fact, which the annals of their past history demonstrate, and which to this day is exhibited in the lively sympathy and loyal interest they discover in all those events which really affect the

prosperity of the reigning family. Exempted, however, from the absurd affectation of intense emotion, which their French neighbours display at every trivial circumstance which may occur in the palaces of their princes, the feelings of the British people are generally regulated by a rational estimate of the extent of the royal calamity, and when a bereavement does occur which demands their grief, they give utterance to a manly sorrow, such as would become a father's or a sister's grave.

Thus in the death of the Princess Charlotte, there was a peculiar combination of circumstances, calculated to arouse and interest the public feeling. Every thing connected with the individual herself, independently of her rank, concurred to produce the profoundest emotion: as heiress to the British throne, the nation regarded her with an honourable pride—an event was daily expected which every heart had prepared itself to welcome with rapture; in one moment the hope of the kingdom was crushed, and the joy ready for utterance, and just waiting, as it were, the signal of expression was transformed into anguish as sincere and poignant, as if every subject of the realm had been called to sustain some domestic calamity. On that occasion, as was natural, piety and genius of the highest order combined their exertions to interpret the language of the event, and embalm the memory of the illustrious dead. The decease of the late heir presumptive to the throne of the British empire, was not an event calculated thus powerfully to awaken public sympathy, or to excite the energies of extraordinary minds. In his personal character, there was nothing which raised him above the benevolence, virtue, and intelligence of his less noble countrymen, and much that distinguished his life, it is more loyal

to forget than to remember. His death was neither premature or unexpected, nor did it occur at one of those critical junctures in our history, which made it the precursor of calamities to the nation. As Commander-in-Chief, indeed, he seemed the admiration of the country; but that fact does not furnish a theme, on which a minister of "the Prince of Peace" can dilate with complacency, when the tears of the widows and the orphans of those who perished in the fields of blood, are not yet wiped away. It does not, therefore, surprise us, that amongst the several discourses which have appeared to honour the memory of the noble Duke, and to exhibit the moral instruction involved in his decease, that we have not met with any piece of distinguished excellence. Indeed, it is our painful duty to state, that of all the sermons named at the head of this article, that by the Vicar of Islington alone rises above mediocrity.

Mr. Wilson's sermon is founded on the words of St. Paul, "The last enemy that shall be destroyed is death," and its perusal afforded us sincere pleasure. The known loyalty of the preacher led us to anticipate a laboured panegyric on the character of the Royal Duke, and especially on the last display of his senatorial powers; but Mr. W. prudently avoided that topic on which the public mind is so painfully divided, and with exemplary solicitude for the highest interests of his auditors, directed their attention in a strain of Christian eloquence to the Saviour, by whom even the destroyer shall die.

"For all the mournful topics on which we have dwelt, are but concessions—ample indeed, but still only concessions to the feebleness of man. It is the highest glory of Christianity to triumph over them all. She passes amongst the ruins of the fall and plants her banner in the midst. She stands in the field of death and surveys the whole melancholy scene, and pre-

parade her anthem of triumph. She arms her followers to meet their direct enemy, and face him with all his malignity, all his terrors, all his hosts. She presents a bright hope, which sustains the fainting heart under the separation of soul and body, and prepares it for its appearance at the bar of judgment, and the solemn and definitive award—nay, she makes every obstacle subordinate and instrumental to her own higher triumph.

“Behold the Saviour! He is born to conquer Satan, sin, and death. He is manifested to destroy the works of the devil. He dies a sacrifice upon the cross, that he may expiate that sin of which death is the sentence; he descends into the grave and enters the land of darkness, that he may grapple with the tyrant in his own dominions; he rises triumphant from the tomb, that he may spoil principalities and powers, and make a shew of them openly. He is now before the throne of God pursuing his conquest; nor will he cease till death the last enemy shall be abolished and destroyed.

“Yes, Jesus is the mighty conqueror. No other person than this glorious and divine Mediator could have executed the gigantic task. An angel’s arm could not have sufficed. Millions of angels and archangels would have failed in the attempt. *When he saw that there was no one, with the sacred Prophet, and wondered that there was no Intercessor, then his own arm brought salvation unto him, and his righteousness it sustained him.* A Redeemer was required mighty to save,—one capable of making satisfaction to the divine justice, capable of bearing and taking away sin, capable of reversing the sentence of condemnation, and of meriting forgiveness and everlasting life. A Saviour was required who was capable of overthrowing Satan, and of rescuing captive man from the grasp, and bondage, and servitude of sin—one who could seize the keys of hell and of death, unlock the dark prison of the tomb, and bring forth to life and immortality, those who had been fettered and imprisoned in the doleful obscurity of the grave.

“And all this the Son of God accomplished. By his death he destroyed him that had the power of death, that is the devil. By the very act of dying he overcame death itself; by yielding for an instant to the assault of the foe, he subjected him under his feet; by expiring on the cross a prey to the powers of darkness, he defeated all their malice and rescued man from their chains. And thus, by a stupendous miracle of grace, the very means by which Satan seemed to triumph, were turned to his overthrow; and by the one meritorious death of Christ the whole dominion and rule of death was broken and subdued.”—pp. 16--18.

The sermon of Mr. Way was preached in Paris, from the words of the Patriarch, “I know that my Redeemer liveth;” and is mainly distinguished by the awkward introduction of that gentleman’s opinions on the personal reign of Christ, a topic which is now so frequently obtruded on the notice of the public, that we must take an early opportunity of recording our sentiments on that startling hypothesis. These speculations introduce the following reference to his late Royal Highness, which will put our readers in possession of Mr. W.’s views of that question, the discussion of which he dexterously avoided.

“Be assured, my brethren, it is no ‘cunningly devised fable,’ no private interpretation of prophecy, no revival of an exploded heresy, which I am thus earnestly recommending to your attention: but it is the word of eternal truth, the faith of the primitive, and the hope of the Protestant church; and, therefore, speaking to you over the tomb of a prince, who, whatever might be justly advanced in commendation of his public or private character, either as a commander under whose administration the arms of England have been blessed by Providence with such signal and unexampled victory; or as a person of such excellent family affections, that he honoured his royal father whether living or dead, and loved his reigning brother above his own right of succession to the crown; it is my duty to commend him to you, to our country, and to posterity, as a PROTESTANT PRINCE, who felt and understood whereon that his right of succession rested for its basis, and who had pledged himself, in his place as a senator, to protect and maintain it in his place as a sovereign. And as he possessed much of the military talent, and more of the civil and domestic virtues of Germanicus Caesar, I am led, by association, to adopt a sentence from the funeral oration pronounced over that imperial general, of whom it was said, as it may be of the deceased, that even ‘they that were unknown to him will lament his loss.’ There will be occasion for lamentation in the senate, and a call for the enactment of laws. And this is the chief office of friends—not to follow the departed with idle lamentations; but to call to recollection his desires, and faithfully to execute his commissions.

“And may the words once spoken, and the resolution once expressed, by him

who is now lost to the church as well as to the state, though censured by some as premature in his lifetime, be now sanctioned and sealed by death, and sound as a warning voice in the ears of those who may hereafter hold his station, or supply his place, whether in the senate or on the throne; lest they should lend their aid to a measure which might prove the death-warrant of the constitution, the safeguard whereof is, that its power cannot be vested in the hands of its avowed and inveterate enemies.

"We have long prospered as a Protestant nation, under princes of the Protestant succession; and if, instead of fearing God, we follow after them that are given to change, and join ourselves unto those who are building up a tottering fabric, foredoomed to fall, it requires no gift of prophecy to predict our fate. Infatuation goeth before destruction: and the nations that have drunk of the cup of the indignation of the Almighty, are not repenting and giving Him the glory; but are giving their power to the beast that goeth into perdition. And the measure of wickedness is filling up, and the mystery of God accomplishing. And 'the city of confusion will come up into remembrance, and the holy city will come down from God out of heaven, prepared as a bride;'—'And at midnight will the cry be heard, Behold, the Bridegroom cometh!' and the church will go forth to meet him, and he will be crowned, as Solomon in the day of his espousals, 'THE PRINCE OF PEACE.'—'And of the increase of his government upon the throne of David there shall be no end.' For at the sounding of the seventh trumpet, which is the last, 'The kingdoms of this world become the kingdoms of our Lord, and of his Christ,' and he shall reign for ever and ever! And she that did sit as a queen upon many waters, will be cast as a stone into the sea, and be found no more at all. And the voice of a great multitude will be heard, as the voice of many waters; and may every tongue in this congregation join in the acclamation, saying, 'Alleluia! For the Lord God omnipotent reigneth!'"

—pp. 19—22.

The two sermons of Mr. Mortimer are far inferior to the preceding, as specimens of composition, though characterized by an anxious desire to impress on his hearers the great verities of the Gospel. The first entitled "The grave of Abner," 2 Sam. iii. 32, and which in fact is the funeral sermon, is pleasingly arranged—  
I. The funeral of the Commander-in-Chief.—II. The Sorrow of the

King.—III. The sympathy of the people. We wish the discussion had been equally appropriate and happy. The following passages may be read as fair specimens of the freedom with which Mr. M. speaks on delicate subjects.

"But this solemn event should not pass unheeded and unimproved by the nobility of this great and mighty country.—The influence of the British Peer is extensive and prodigious: how often that influence is employed on the side of gaiety and dissipation is but too painfully manifest. The honourable character, the affability, the condescension, and the benevolence of our British Nobles are indeed proverbial; and to Cæsar's senators, as well as to Cæsar himself, the minister of the sanctuary would ever be ready to pay the tribute of honour and of homage. But can the Christian eye view the moral state of many in the higher walks of life, without shedding the tear of sorrow and commiseration? Yes—let the term be forgiven—*commiseration!* We pity from our hearts the titled votaries of fashionable dissipation, who are clothed in *scarlet and fine linen, and fare sumptuously every day.* Alas for Britain's honour, and, indeed, for Britain's safety, that the harp, and the viol, and the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands!

"Such language may, perhaps, be sneered at as puritanical; but let it be known that it is scriptural; and that the words which immediately follow those just quoted, are sufficient to soberize the most giddy and volatile, and to sound the trumpet of alarm in ears which hitherto have been deaf to the voice of truth, and only open to the accents of flattery and the syren song of pleasure. Let such hear the words of the Almighty: *Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.* We are not backward to admit, that many of these vices prevail to an alarming extent among the middling classes and the poor, but we appeal to common sense to declare, whether such vices ever could have prevailed among these classes as they now do, if they had not been patronized, and, if possible, rendered honourable, by the practice of the great and the noble."—pp. 13, 14.

"I have thus endeavoured, boldly and fearlessly, to deliver my mind on a subject involving points of supreme importance,



but of confessed delicacy. I stand before you as the servant of God and of the Church. As such, it becomes me plainly to speak the truth, without regarding the person of any man. In whatever capacity I may be placed, or however my statements may be censured or misrepresented, by the grace of God I never will flatter the rich and the noble, or pass over those sins in persons of exalted station, which I should be compelled to protest against in the middle classes and the poor.

"The waste of precious hours at the race-course, or the gambling-table, can never be justified, while the scriptural admonition is in force, *Redeeming the time, because the days are evil*. The violation of matrimonial vows can never be excused, while it stands recorded in the oracles of truth, *Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge*. Nor can the daring profanation of the day of sacred rest be palliated, by the man who reads in the decalogue of heaven, *Remember the Sabbath-day, to keep it holy*. In fine, to royal personages we would pay profound respect; to royal sins, none whatever."—p. 19.

All this would have been fair and effective enough, if addressed to a courtly audience in the Royal Chapel, St. James's, but we must question the propriety of indulging in such a strain amongst a crowd of weavers in the Parish Church of St. Leonard, Shoreditch.

The three discourses last upon our list, are the only publications from the pen of Dissenting ministers which have reached us on this royal bereavement, and we confess that their perusal has saddened our hearts. We know how to excuse, in the compositions of very young ministers, instances of bad taste and loose declamation, and would even forgive the violations of grammatical propriety which sometimes occur in those immature specimens, but we cannot tolerate the neglect of gospel statement in that ministry whose peculiar glory and only hope are found in the full and faithful exhibition of the truth as it is in Jesus!

It is, indeed, impossible to discover, throughout these discourses, any clear statement, or even comprehensive allusion, to the essential doctrines of evangelical reli-

gion; yet if there be a subject from which, by simple reasoning, we may conclusively infer that some moral accident has happened to our nature, and thus be led to see the necessity of some peculiar provision to meet our peculiar wants; it is the circumstance of death to which these sermons necessarily relate; it does not, in fact, seem easy to contemplate that awful subject without being led to the consideration of the cause of so singular a phenomenon in the government of God, and hence to the means by which a felicitous immortality can alone be secured.

Mr. Barfett, whose sermon is less faulty than the two following, discoursed from 2 Sam. iii. 38, "There is a Prince and a great man fallen this day in Israel," and he attempts to mark the analogies and coincidences between the deaths of the noble Abner, and the Royal Frederick. In the preface he informs us, that the discourse "was neither studied nor delivered with a view to its being thus published;" but "that he has been influenced by the earnest solicitations of those friends whose judgment he respects, and with whose wishes he tremblingly ventures to comply." Why did he allow the fond partiality of friends to excite him to do that which his better judgment condemned?

The sermon of Mr. Paterson is upon the Exhortation of the Prophet, Micah ii. 10, "Arise ye and depart, for this is not your rest, because it is polluted;" which memorable and affecting passage must awaken in every spiritual mind a bitter remembrance of the pollutions of the world, and endear that gospel which affords the means of present sanctification, and the hope of eternal rest. We deeply regret to see that there is scarcely a trace of such feelings and hopes throughout this discourse.

We will not characterize: the following extract, it speaks for itself; let our readers judge.

"Mankind is deceitful in appearance, and the real feelings of the heart are disguised under a mask of happiness. Leaving the bustle and cares of an agitated city, the merchant fancies that amidst the Arcadian scenes of loveliness which rural life presents, the peasant in his humble cottage is the only happy being. He envies the fresh mountain breeze that blows upon him, the health that reddens his countenance, and the simplicity of his unsophisticated life, and thinks he could be happy there; as if the heart could not feel sorrow within, and yet appear happy, and as if the blushing fruit of summer hides not the worm that preys upon it. Did this peasant rise from poverty to affluence, and from affluence to royalty, his cares would be the same, for sorrow is proportioned to our state in life. Did he enjoy whatever in thought he could grasp, had he all knowledge, and the power of working miracles, did nature bow a willing slave before him, still he would be as far from happiness as ever, and these things would soon fall of happiness by their repetition, and again his mind would be restless and fluctuating. *'This is not your rest, because it is polluted.'*

"Take an angel from the realms of light, with all his holiness, and deprive him of the rest above, and leave him to gather happiness from the 'beggary elements of this world,' and give him for this end the whole world, and a myriad of angels to attend him, and although he could see ten thousand beauties in every leaf of the forest, and in every dew-drop which glitters in the moon-beams, which mortal eye never saw, he would find no real satisfaction in them all; but ranging in forests, ascending its mountains, and gazing on its oceans in restlessness of spirit, and in vacancy of heart, he would leave them all in the distance, and after he had fled from world to world, and ranged over all the universe of God, in search of happiness from created objects, he would return in disappointment, and resting on some retired spot of earth, like the children of Zion, by Babel's streams, he would pour out his sorrows, and confess, that peace was a stranger to his bosom, unless the invisible God should change the nature of visible objects, and stamp with the glorious impress of immortality, all things earthly. Arise then, brethren, for this is not your rest, it is polluted; and if from any earthly pursuit you expect happiness, know that it is a phantom which you are chasing over hills of barrenness, a rainbow which you grasp at, deluded by its beautiful colours, that seems the farther from you the more you

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attempt to approach it, until at last it evaporates into nothingness, 'and like the baseless fabric of a vision, leaves not a wreck behind.'"—pp. 20—22.

The following passages exhibit a wondrous combination of ignorance and indiscretion.

"His military prowess none can deny. It was not expected by the country, that royalty should expose itself in the tented field, in common with every soldier, to the dangers of battle and the arrows of death, whilst generals were not wanting to head our forces. But this the noble York has done, supporting the martial spirit borne with his illustrious ancestors. Like the dauntless Harold, he led his troops to battle, and by his own example, inspired them with courage. Like the gallant Edward, he planted the banner of England on the plains of France, and proved to the world that the mantle of his ancestry had fallen upon him, and that the blood of our royalty was not degenerated. Like the lion-hearted Richard, he preferred the slogan of battle and the fatigues of campaigns, to a life of inactivity and inglorious ease; and proved, that the Royal Family of England would not send its subjects where it could not lead them on to victory or death."—p. 8.

"If Clarence had been to the navy, what York has been to the army, the best bulwark of our country's liberties had been doubly strengthened, and the complaint had never been heard, that in tactics the navy of England is degenerating. Without reflection, however, we believe, that as Britons, we are blessed in every particular branch of it with the noblest Royal Family that our country has ever boasted.

"May it long be continued unto us, and especially, may heaven prolong the valuable life of our illustrious Sovereign, and

"May he live

Longer than I have time to tell his years!  
Ever lov'd and loving may his rule be!  
And, when old time shall lead him to his end,  
Goodness and he fill up one monument!"

P. 9.

The memorable expression of the Prince of Cobourg to his late Royal Highness, respecting the calamities of the fatal campaigns to which Mr. Paterson so accurately refers, may be applied to himself. "We are, or seem to be, bewitched." Nothing, we think, but a visitation of that kind could induce even a school-boy

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210 *Review of Books:—Sermons on the Death of the Duke of York.* [April, to write passages like the following.

"The destroying angel must breathe in desolation on some mighty comet in society, whose extinction will be felt by all, and the hopes of a nation must be blasted and blackened in a moment, before the people will learn wisdom for their safety, and knowledge from the judgments that are abroad upon the earth."—pp. 6, 7.

"Marvel not, for Lucifer the bright son of the morning, as he is called in Isaiah, can transform himself into an angel of light, and can gambol in the sun-beams, and wreath them in his radiant hair, and throw them from his dazzling wings, and assume on his lips the smile of joy, and in his basilisk eyes the sparkle of pleasure which gleams forth the immortality of hell, and on his brow where thunder-scars are graven, the calm serenity of a quiet soul; whilst the bolt of vengeance in his heart, and the iron of remorse is rankling in his breast, and the vampyre of despair is sucking at the life-blood of his immortality, and the fiercest demon passions that hell ever witnessed uncontrolled, as pitiless hyænas, and merciless as vengeful Tartars, prey on the very vitals of his spirit more fierce than the Promethean vulture, and make a hell within, and afford no rest to that wicked angel."—p. 23.

We would advise Mr. P., if he ever hopes to be useful in the church of God, to abandon this vicious style, alike opposed to the principles of taste and Christianity, and by the study of our best divines, to model his discourses after those which are more evangelical in sentiment, and chaste in composition.

The discourse of Mr. Macconnell, minister of the *Presbyterian* church, Gosport, is founded upon 2 Sam. iii. 38, "*There is fallen a Prince, and a great man this day in Israel.*" After an introductory remark or two respecting the different laws by which *thought* and *feeling* are regulated, the preacher proposes to notice, first, the *Sentiments* which the event suggests; and, secondly, the *Feelings* which it excites. The sentiments particularized are, 1st, That a Prince has fallen *underneath* the last enemy. 2d, That we learn that Kings are beings equally limited with our-

selves; and, 3dly, That the great are equally exposed with us to the worst evils which afflict humanity. The *Feelings* are, 1st, Sympathy with the Army. 2d, Regret for the loss of the Heir-presumptive; and, 3d, Sorrow on Account of the Protestant Interest, of which the Duke was so decided a supporter.

Such is the outline of a sermon in which, we do not hesitate to say, that the writer has contrived to utter a greater quantum of pure absurdity than we ever met before within the same compass; he seems to have quite a genius for this species of writing; we say *genius*, meaning that something by which certain minds are excited, as if by inspiration. Mr. M., we are persuaded, must be the subject, at times, of some *afflatus* of this sort, for if any man of *common-sense* were to *try* to write such a sermon, he would certainly find it impossible by any effort to produce any thing like it. This, however, is not the only quality of the author's mind on which it is our duty to remark; he has an admirable talent for petty pilfering; culling from others sentences which he thinks will sound better than his own; sometimes, indeed, he condescends to spoil them by the insertion of a word or phrase, which, while it a little alters their appearance, altogether destroys their elegance or force. He has taken line after line from Mr. Hall's sermon on the death of the Princess. We have selected several instances of this pilfering propensity, which, by the help of parallel columns, would at once convict him before our readers! but our space will not permit.

To emulate the style of composition, or the habits of thought of a distinguished writer, is a practice which Demosthenes himself adopted, which has been sanctioned by Chatham and Burke, and by most, perhaps, who have attained

eminence, and which, therefore, to a certain extent, is highly laudable. It is not this we charge upon Mr. M. but open and palpable thefts. He who, from admiration of any author, indulges in the repeated perusal of his works, will insensibly catch something of his tone and manner, and, *as* insensibly, may, perhaps, employ some of his characteristic expressions; but that such passages as we have marked could thus be embodied in the production of one man, without his recollecting that they belonged to another, is a circumstance as impossible to be believed, as it is equitable to condemn.

We shall now give two or three specimens of what is obviously *the author's own*.

"The death of the late heir presumptive to the throne of this kingdom, recalls to our minds the last stroke of mortality, which broke the line of succession to the monarchy of England. I allude to the lamented death of the Princess Charlotte. Although there are many points of difference between the two occurrences, yet as the important article of succession is disturbed in both cases, that circumstance will connect the two events in the minds of the wise and pious; and revive in their recollection an occurrence, which, like the present, once clothed the nation in deep mourning. And, however, such events, at the time they transpire, are dignified with the name of ever-memorable, experience teaches us that feeling is treacherous, and forgetfulness greedy; and that even these events would, in their turn, be devoured by it, but for the faculty of association with which a wise and good Creator has endowed his forgetful creatures."

The following is a climax which the author probably thought very fine and impressive.

"And alas! my brethren, of what avail, any farther than the comforts with which it is accompanied, is the external grandeur with which a suffering Prince is surrounded! Can the embroidered slipper ease the afflicted foot which it contains, or a couch of state the suffering body that it bears? Can the crown ease the aching head it covers; or the throne furnish an easy seat to him who can find none elsewhere? Alas! the sufferings of Princes should excite our sympathies and enlist our prayers, as well as the sufferings of peasants, for wretchedness is not the less

wretchedness, because it is splendid, nor misery less misery, because it is magnificent!"

"Government is then evidently a divine institution. In an attitude of authority it was first planted among men by God; the providence which planted it, watched its growth; and upon it, through the long lapse of ages, high Heaven has visibly impressed its awful sanctions."

A sense of public duty alone has prompted us thus to criticize these sermons. We feel for the reputation of the Dissenting body, which suffers so materially from every ignoramus it may happen to include within it, presuming to offer to the public his crude compositions, or his pilfered patchwork. No minister can be *compelled* to print sermons, though while he retains the office he has undertaken, he must continue to preach; and if he *will* print, he must be prepared for the consequences.

*The Comprehensive Bible; dedicated, by permission, to His Most Gracious Majesty King George the Fourth, containing the Old and New Testaments; according to the authorized Version, with the various readings and marginal notes usually printed therewith: A general Introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures—various divisions and marks of distinction in the Sacred Writings—ancient Versions—coins, weights, and measures—various Sects among the Jews:—Introductions and concluding Remarks on each Book: The parallel passages contained in the Rev. T. Scott's Commentary, 6 vols.;—Canne's Bible;—Rev. J. Brown's Self-interpreting Bible, 2 vols.; Dr. Adam Clarke's Commentary, 7 vols.; and the English Version of Bagster's Polyglott Bible, systematically arranged: Philological and Explanatory Notes: A Table of Contents, arranged in historical Order: An Analysis*

and *Compendium of the Holy Scriptures: A Chronological Index, interspersed with Synchronisms of the most important epochs and events in profane history: An Index of the Subjects contained in the Old and New Testaments: and an Index of the Notes, Introductions, and Concluding Remarks.* Printed for Samuel Bagster, Paternoster Row. Crown paper, £1. 10s.; Larger, £2. 5s.; Royal £3. 10s.

WHATEVER facilitates the study of the sacred oracles, is of high importance to the interests of biblical literature and genuine religion. The more the facts and principles of Revelation are understood in their true import and their legitimate connexions, the stronger will be the conviction of their value and their claims. Ignorance may produce superstition, but it can never promote devotion; on the other hand, as knowledge alone renders our piety rational, so piety alone renders our knowledge useful, by securing its right direction and its practical results. He only is a Christian worthy of the name, "who knows in whom he has believed," and is "ready to give to every one that asketh, a reason of the hope that is in him."

It is one of the most felicitous consequences arising from the pursuits of science and the progress of literature, that materials are thereby increased, and are every day accumulating for the illustration of the Holy Scriptures, and the confirmation of their testimony. The principles of true philosophy harmonize with the discoveries of Revelation. Philological researches into the genius and affinities of ancient and of modern languages, by illustrating the history of former times, confirm the records of inspiration. Existing customs in societies and countries, which have been comparatively unaffected by the changes of the Western world, furnish most apposite explanations of numerous

allusions in the sacred volume, which otherwise would be either obscure or unintelligible. The phenomena of nature, then, investigated on the principles of just induction, are perfectly accordant with the statements of Scripture; and numerous facts in relation to the structure and appearances of the globe we inhabit, are explicable only by the information which those statements supply. It has been justly said of Homer, that his geographical notices and representations are marked by their singular exactness; and travellers in all ages have acknowledged the accuracy of the father of epic poetry. The sacred historians, some of whom were the bards of inspiration, are entitled to a similar testimony, in reference to all that is either directly or incidentally stated in the geography, chronology, and natural history of the Bible. In proportion to the minuteness and extent of modern researches, has fresh light been reflected on the oracles of truth; and the evidence of their antiquity, genuineness, and authority, is perpetually receiving fresh accessions to its force and its demonstrations.

It is no slight advantage possessed by the present generation, that so many valuable works have been of late years published in the various departments of biblical literature, by which means ample information, on numerous subjects, is easily accessible. The works of Townsend, Horne, and Townley are in every respect worthy of a place in every Christian library. Still it was a desideratum, to concentrate in one volume as much as could be contained of illustration, reference, and criticism. This, we feel no hesitation in asserting, has been most satisfactorily effected in the "*Comprehensive Bible*" now before us. To affirm, that in every instance it is what any one would be authorised to pronounce perfect and indubitable, would be to claim for the production of a mortal the



prerogative of infallibility. But after frequent and extensive investigation, to which we have been delightfully attracted, by its various apparatus of prefaces, and indices, and admirable marginal expositions, we can most cordially commend it to universal suffrage as the most useful edition of the Bible, in one volume, that has ever been presented to the world. For the purposes of private study, of domestic use, where no larger work can be obtained, and above all, of constant reference, whether in the closet, the parlour, or the pulpit, it is invaluable; and we doubt not that the name of its respected publisher and proprietor will be held in grateful remembrance in this and succeeding generations, by all who "delight to meditate in the law of the Lord."

The "comprehensive" title-page of this work renders any additional statement of its plan unnecessary. We insert, however, the following passage from the editor's preface, as furnishing some explanations that could not be conveyed in the title.

"The great design of this work is general utility and universal acceptability: and this we have endeavoured to accomplish by presenting, in a convenient form and narrow compass, as much information as possible to all classes of readers. From the immense mass of materials furnished by ancient versions, Jewish Rabbis, Christian fathers, Roman Catholic writers, and from the many learned and liberal Protestant Commentators of every denomination, it will be evident that sacred criticism, (rather the critical department of this work,) could have been greatly enlarged: the difficulty consisted in selection, compression, and abridgment; and it is hoped, that this edition of the Holy Bible will be found to contain the essence of biblical research and criticism, that lies dispersed through an immense number of volumes."

The "introduction" is a valuable essay on the genuineness and authority of the sacred volume, and contains a large portion of useful information, well and succinctly stated, respecting the leading elements of biblical criticism.

We are particularly pleased with the "index to the subjects," and the "index to the notes." The labour of composing these indices must have been prodigious. We have been occasionally amused to observe the ingenuity with which the editor has avoided any very direct or marked exposition on some of the terms of Scripture, which might have betrayed his own peculiarities. Still, on some subjects, especially those connected with the doctrines of revelation, he has furnished such assemblages of scriptural reference, as would be considered, by those of the anti-evangelical schools, whether Pelagian or Socinian, as violating the professedly unsectarian and neutral character of the work. We turn, for instance, to the word *election*, and we find the following admirable arrangement of texts on the subject.

"*Election* is an act of distinguishing love, Deut. vii. 8.; irrespective of any merit in the objects of it, Rom. ix. 11-16.; eternal, Eph. i. 4.; 2 Thess. ii. 13.; abiding, Rom. ix. 11.; 2 Tim. ii. 15.; personal, Matt. xx. 23.; 2 Tim. ii. 19.; of some of the chief of sinners, 1 Tim. i. 15.; it is in Christ, Eph. i. 4.; it is to holiness as the means, and salvation as the end, Eph. i. 4.; 1 Thess. v. 9."

On other topics, both doctrinal and practical, we meet with similar classifications, though on some points, there are both omissions and deficiencies, which we regret. The index to the notes is one of great convenience and utility; and we ought to inform our readers, that a table of the contents of Scripture, arranged in historical order from Mr. Townsend's work, is included in the prolegomena to this edition. On the whole, we repeat our conviction of the high value of "the Comprehensive Bible," and most sincerely rejoice in its publication, as a work eminently conducive to the promotion of sound biblical knowledge, and the still higher interests of "pure undefiled religion."

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**IDOLATRY: a Poem, in Four Parts.**

By William Swan, *Missionary at Selanginsk*. London: Holdsworth. 12mo. 1827. 5s.—We are sorry that our limits prevent us from giving reviews of poetical works on religious subjects. But as far as our testimony may go, we are very willing to afford that testimony from time to time. The little volume now on our table, is the production of one better known as a Missionary, and as the writer of the interesting memoirs of Mrs. Paterson, than as a poet. Yet to the character of a poet, Mr. Swan possesses more claims than many who put in for that honour. The present poem is composed in the stanza of Byron's *Childe Harold*, and contains some exceedingly fine passages. As the testimony of an eye and deeply interested witness to the deplorable condition of idolaters in the dark regions of the earth, it is peculiarly worthy of attention from the friends of missions. The notes appended to the several books contain some curious illustrations of the nature of the Lama worship. In our poetical page, we have given a specimen of the work, and cordially join with Messrs. Ewing and Wardlaw, the editors, in recommending it to our readers.

**AN ANSWER TO A PRINTED PAPER, entitled "Manifesto of the Christian Evidence Society."** Published by the *Society for Promoting Christian Instruction*. London: Holdsworth. 12mo. pp. 60. Price 2d.—This able pamphlet, we believe, we may ascribe to the pen of our respected friend, Dr. Smith. It is a reply to a wretched and infamous attack on Christianity, by the party headed by that insane infidel Taylor; and contains a masterly exposure of its lies and calumnies. It is a proof of the daring wickedness and impudence of a certain class, that they can publish to the world the most base and senseless misrepresentations of the truth; and which have been so often before refuted. It is creditable to the zeal of the Christian Instruction Society, to issue such a document.

**OLD ENGLISH SAYINGS NEWLY EXFOUNDED.** By *Jefferies Taylor*. London: Wightman and Crump. 12mo. 1827. 4s.—This publication, though not altogether in our way, is worthy of

commendation for the portion of good sense and harmless wit with which it abounds. The saws of our forefathers were often indicative of much acuteness of mind and observation of the world.

**A RETROSPECT OF THE PROCEEDINGS OF THE LONDON MISSIONARY SOCIETY; being the Substance of a Discourse delivered at the instance of the Directors, on the Morning of October 10, 1826, at Horton Chapel, on the opening of the Mission College.** By John Griffin. Portsea. 1827. pp. 80. 2s.

**MISSIONARY PROSPECTS: a Sermon, on the Evening of the same Day.** By John Angell James, Birmingham. 1826. pp. 50. 2s.

**THE TRIUMPHS OF THE GOSPEL: a Sermon preached in the Baptist Chapel, Halifax, October 1, 1826.** By Charles Thompson, Halifax. 1826. pp. 34.

**CHRISTIAN PREACHING AS EXEMPLIFIED IN THE CONDUCT OF ST. PAUL: a Sermon preached in the Church of St. Pancras, Chichester, Feb. 4, 1827.** By the Rev. J. Davies. London. 1827. pp. 60. 2s.

**OBSERVATIONS ON THE MOTIVES AND ENCOURAGEMENTS TO ACTIVE MISSIONARY EXERTIONS; being the substance of an Address read before the Edinburgh Association of Theological Students in Aid of the Diffusion of Christian Knowledge, Jan. 6, 1827.** Edinburgh. pp. 44.—We are under the necessity, from want of room, of grouping all these important productions together. Every one of them might furnish materials for an extended article. The discourse by Mr. Griffin, on the past labours of the Missionary Society, is an admirable bird's-eye view of the most interesting points and results in that Society's history. Mr. James's eloquent Prospective View, is no less interesting, both in its representation of the inviting fields which remain to be cultivated, and of the duties of the Members and Directors of the Society. We state distinctly, that those who are concerned in the affairs of that important Institution, will do neither the cause nor themselves justice, if they do not read and study these sermons. We cordially thank the authors for the trouble they have taken. The sermons by Mr. Thompson and Mr. Davies, though on different subjects, are both very judi-

cious, and in point of sentiment and style, do credit to their authors. The address read to the Edinburgh Society on Missionary exertion, we are exceedingly glad to see. It is delightful to find the Missionary spirit extending in our Universities; and we fondly trust, that the day is not distant, when these bodies will supply a full proportion of well qualified and efficient instruments for the foreign service of Christ. The address is scriptural, energetic, and deserves an extensive circulation.

**DEATH ON THE PALE HORSE.** By John Bruce, Minister of the Low Hill General Cemetery, Liverpool. London: Westley and Davies. 12mo. 5s.—Mr. Bruce is literally a prophet of the dry bones, and has in this volume furnished us with a specimen of his prophecyings. The situation which he occupies is one which must bring him into perpetual contact with the king of terrors. It requires, we should suppose, no ordinary portion of spirituality of mind to resist the deadening influence of the scenes constantly transacting in a church-yard. Judging from this little work, the author seems to make the proper use of his circumstances. We do not much admire the frontispiece; but the sentiments of the work are excellent. They have generally, as might be expected, rather a sombre cast; but the design and tendency of the whole are good, and as such we cordially recommend the work.

**SERMONS, delivered at Beresford Chapel, Watworth.** By Edward Andrews, LL.D. Part II. London, 1827. 8vo. 8s. 6d.—We have not forgotten our promise on announcing the first part of this volume. At present we merely say, that we think the worthy author has not despised our hint, and that he improves as he advances—only excepting the last discourse. What could Dr. Andrews be thinking of when he preached from Acts viii. 2. on the occasion of the death of the Duke of York? We can only add this discourse to the list of melancholy failures on the same subject noticed already.

**PRIVATE LIFE OF THE PERSECUTED;** or, *Memoirs of the First Years of James Nisbet, one of the Scottish Covenanters.* Written by Himself. Edinburgh: Oliphant. 1827. 12mo.

**LIFE OF THE REV. THOMAS BOSTON,** Minister of Ettrick. Edinburgh: Oliphant. 1827. 12mo.

**TRAVELS IN THE RELIGIOUS WORLD.** By the Author of the *Great Physician*. Edinburgh: Oliphant. 1827. 12mo.

**THOUGHTS ON SANCTIFICATION, viewed as the Christian's Aim and Privilege.** With some Directions to those who seek after its Attainment. By James Sieveright, M.A. Second Edition. Edinburgh: Oliphant. 1827. 12mo.—These neatly printed little works seem admirably adapted for village, congregational, and circulating libraries. The story of Nisbet, the Covenanter, told by himself, is one of considerable interest; and might be read with profit by the admirers of the Waverly novels. Boston's Life, as originally written by himself, is a very curious work, and amusing as well as instructive. This abridgment leaves out much of the gossip, though to us not disagreeable gossip, of the old man—and tells his tale in better style. The lovers of the Four-fold State will be pleased with this account of its author. We do not know whether the *Travels in the Religious World* are "no fiction," or a fiction. We recommend it, however, to those "who mind high things"—we mean the friends of Messrs. Hawker and Co., if peradventure they will take the advice of such persons as we. In that case, we would also recommend them seriously to digest the very excellent treatise of Mr. Sieveright on Sanctification. It is full of sound doctrine—that is, of doctrine calculated to heal, not to deceive the souls of men. It is truly melancholy to reflect on the difficulty with which men are persuaded to read, and think to purpose on the great concerns of eternity. The publication and circulation of such works, however, will lead us to pray and hope for better days.

**A WIDOW'S TALE, and other Poems.** By Bernard Barton, Author of "*Devotional Verses*," &c. Holdsworth. 5s. 6d.—The peculiar opinions entertained by the members of the Society of Friends for a long period, estranged them from cultivating the field of sacred literature, or the wider and wilder tracts of the imaginative arts. Their want of standard works on theology and biblical criticism, is doubtless to be attributed to their views respecting a stated ministry, and the teachings of the Holy Spirit. Their opposition to painting and poetry resulted from other opinions, which we suspect are now growing rather obsolete amongst them, at least with the younger "Friends," who seem disposed to banish

these objections to those regions of forgetfulness to which almost every black hood, green apron, and broad beaver has been already consigned. Benj. West as a Quaker painter, and friends Jeremiah Wiffen and Bernard Barton, as Quaker poets, have doubtless contributed, maugre the grave looks of elder Friends to this revolutionary movement; and it is probable that the recent admission of a fair authoress, whose name has long been associated with painting and poetry; to the Society, may advance the growing empire of fancy amongst that most unimaginative and practical sect. Nor can we, with all our puritanical feelings about us, deplore this change, whilst their painting and poetry continue to be consecrated to the service of real piety: of this we have another very pleasing instance in the volume before us, in which Friend Barton has again employed the music of his sweet lyre, to convey sentiments that must be dear to every holy mind. "The Widow's Tale" is founded on the painfully interesting "account of the loss of Five Wesleyan Missionaries, and others, in the Maria Mail-boat, off the Island of Antigua, by Mrs. Jones, the only survivor on that mournful occasion;" and her melancholy, yet cheering story, is told by Mr. B. in forty-six stanzas, distinguished by graphic fidelity and poetic tenderness. There are also nearly fifty miscellaneous poems, on a great variety of subjects, and all with the very best tendency. We select one, which, though not the happiest in the volume, is most convenient for our column, and will bespeak, we think, that patronage for the work, which its Christian principles, and its poetic feeling, may confidently claim.

## TO THE PASSION FLOWER.

- "If superstition's baneful art  
First gave thy mystic name,  
Reason, I trust, would steel my heart  
Against its groundless claim.
- "But if, in fancy's pensive hour,  
By grateful feelings stirr'd,  
Her fond imaginative power  
That name at first conferr'd,—
- "Though lightly truth her flights may prize,  
By wild vagary driven,  
For once their blameless exercise  
May surely be forgiven.
- "We roam the seas—give new found Isles  
Some king's or conqueror's name;  
We rear on earth triumphant piles  
As mounds of earthly fame:—

"We soar to heaven, and to outlive  
Our life's contracted span,  
Unto the glorious stars we give  
The names of mortal man.

"Then may not one poor flower's bloom  
The holier memory share  
Of Him, who, to avert our doom,  
Vouchsaf'd our sins to bear?

"God dwelleth not in temples rear'd  
By work of human hands;  
Yet shrines august, by men rever'd,  
Are found in Christian lands.

"And may not e'en a simple flower  
Proclaim His glorious praise,  
Whose fiat, only, had the power  
Its form from earth to raise?

"Then freely let thy blossom ope  
Its beauties—to recal  
A scene which bids the humble hope  
In Him who died for all!"

Pp. 76—78.

THE AUTHENTICITY AND INSPIRATION OF THE HOLY SCRIPTURES, considered in *Opposition to the Erroneous Opinions that are circulated on the Subject.* By Robert Haldane, Esq. Price 1s. 6d.

CLARKE'S GEOGRAPHICAL DICTIONARY. 2 Vols. 4to.

## PREPARING FOR PUBLICATION.

We are requested to state that the friends of the late Rev. John Cooke, of Maidenhead, have committed his manuscripts to the hands of Mr. Redford, of Worcester, for many years the intimate friend and neighbour of Mr. Cooke, and that he is engaged in preparing an octavo volume, which will contain an ample Memoir, with Letters, Anecdotes, and Select Remains. Any persons in possession of interesting letters from Mr. C., will oblige his friends by forwarding them, or correct copies, to Mr. S. Westbrook, Maidenhead, Berks, or to the Rev. George Redford, Worcester. All such papers will be carefully preserved, and returned, if required.—The Union Collection of Hymns, Odes, and Spiritual Songs, additional to the Psalms and Hymns of Dr. Watts; adapted to the use of the Church and the Social Circle, the Family and the Closet. It is the object of this Collection to bring into one view the beauties of the best composers. Evangelical sentiment, combined with the charms of poetry, and ardour of devotional feeling with becoming dignity of expression, have been regarded as the chief requisites in their composition. The work being equally intended for Baptists and Pædobaptists, hymns on baptism will be omitted.—Missionary Anecdotes for Children and Young Persons, by Robert Newstead.—Mr. Gilchrist, of Newington

Green, is preparing for the Press a Work, to be entitled *Unitarianism Abandoned, or Reasons assigned for ceasing to be connected with that description of Religious Professors who designate themselves Unitarians.*—In a few days will be published, a Summary of the Laws affecting Protestant Dissenters, with an Appendix, containing Acts of Parliament, Trust Deeds, and Legal Forms. By Joseph Beldam, of the Middle Temple, Esq. Barrister at Law. —A Translation of the Second Edition of Niebuhr's Roman History, undertaken in concert with the Author, by the Rev. Julius Hare, and C. Thirlwall, Esq., Fellows of Trinity College, Cambridge. This second edition will now be published in a few weeks in Germany: in the mean time, the Author forwards the sheets as printed to England, and will himself contribute corrections and additions to the translation. The Author is anxious it should be known that this edition is not a reprint of the old work, with additions and improvements, but absolutely a new work, in which few pages of the former have been retained.—C. A. Elton, Esq. the Translator of Hesiod, of Select Specimens from the Classic Poets, &c. who a few years ago joined the Unitarian Congregation at Bristol, has seen cause to renounce the connexion, and has sent to the press his reasons for so doing. This circumstance has excited considerable attention in the West of England, and in the religious world, as the gentleman alluded to is a man of family, a classical scholar, and has changed his sentiments, from the conviction that the opinions of the Unitarians are erroneous, and not defensible upon the correct interpretations of Scripture.—The *Chronicles of Wesleyan Methodism: exhibiting an Alphabetical Arrangement of all the Circuits in its connexion, the names of the Preachers who have travelled in them, and the yearly order of their succession, from the establishment of Methodism to the present time: accompanied by interesting plates of Autographs, &c., and numerous pleasing memorials connected with the Origin and Progress of Methodism.* By John Stephens. Also a Comprehensive Statement of its principal Doctrines, Laws, and Regulations: carefully compiled, expressly for this work, from the most authentic sources, by Samuel Warren, LL. D.—The *Life, Voyages, and Adventures of "Naufragus:"* being a faithful Narrative of the Author's real Life, and containing a series of remarkable Adventures of no ordinary kind. The scene of this work lies in Asia, of which interesting part of the globe this volume will contain many lively sketches: together with a variety of information connected with the state of Society, and the Manners, Customs, and Opinions of the

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Hindoos (particularly of the Brahmins). The whole related with precision, and such a strict regard to truth, as will, it is presumed, render the work one of utility, as well as of interest.—Four Sermons on the Priesthood of Christ. By the Rev. Theophilus Lessey, of Halifax.—Theology; or an attempt towards a consistent view of the whole counsel of God. With a preliminary Essay on the Practicability and Importance of this attainment. By the Rev. J. H. Hinton, A. M., of Reading.—The Rev. W. Hutchings, of Paradise Chapel, Chelsea, announces his intention to publish, on behalf of his mother and her family, a volume of Sermons by his late Father, the Rev. Thomas Hutchings, of Unicorn Yard.—A Volume of Plain Discourses on Experimental and Practical Christianity, by the Rev. William Ford Vance, M. A., Assistant Chaplain of St. John's, Bedford Row.—The Rev. J. Whitridge, of Manchester, has lately been delivering in that town, a course of Lectures on the Bibliography of the Sacred Scriptures, to auditories composed of persons of various denominations; and in compliance with request, is about to publish them under the following title: "*A History of the Bible, comprising Literary and Bibliographical Notices of its Original Production in the East, and its subsequent Treatment, particularly in the British Islands, from the earliest to the present time.*" This work is to be published in two parts, separately, and at a moderate price, so as to suit the convenience of readers in general. It is remarked by the author, "that notwithstanding the multitude of publications in the present age, and the increased attention now given to the pursuits of Biblical Literature, there is not any work expressly devoted to this interesting subject; that it is proposed to compress the most important information from a great variety of authors; but this course of investigation is decidedly separate from all sectarian peculiarities, and will therefore commend itself to the universal friends of the Bible, and that hereby a useful manual is contemplated for youth and families, as well as a valuable reference book for students, schools, reading societies, &c., in choosing the best books connected with the Sacred Writings.—The Rev. J. Blackburn, of Claremont Chapel, Pentonville, and one of the Secretaries of the Society for Promoting Christian Instruction in London and its Vicinity, has in the press a Discourse, delivered at the opening of the Second Course of Lectures to Mechanics, under the patronage of that Society, entitled "*Reflections on the Moral and Spiritual Claims of the Metropolis;*" with an Appendix, containing statements illustrative of that important subject.



## MISCELLANEOUS INTELLIGENCE.

## LETTERS FROM ITALY.

*The inconvenience of stylish Travelling—Sketches of Italian Character—Verona—Amphitheatre—Mantua—Fresco Painting—Genius of no School—Reported dangers in Travelling—Parma—The Works of Correggio—The Plains of Northern Italy—Travellers' Lodgings—The Results of the Journey as it relates to Art.*

Whoever would enjoy travelling in Italy, must not be rich, or at any rate, he must give up the character of a rich man for the time being, and he shall have abundance to compensate him for the sacrifice. I travelled out to Venice with all the rights and privileges of riches, and what did I get by it? all day our time was spent in quarrelling with hostlers and postilions; at night we were lodged in the best inns, apart from the vulgar multitude; we saw nothing of the people, and little of the country; our only companion was a rogue of a waiter, or a still greater rogue of a valet-de-place; true, we were treated like gentlemen, that is, we were cheated to the tune of about a thousand per cent., and got little or nothing after all for our money. Venice once quitted, I was thrown pellmell amongst the people, and then, and not till then, did I begin to enjoy travelling. I was cheated sometimes, but then I made my own bargains, and I had my sport for my money. How shall I tell of the multitude of odd characters, who formed from time to time my travelling companions; my first starting was with a couple of young scholars from the University of Padua, fine ingenuous youths, beautiful in person, and full of every thing that is interesting in that age of budding manhood; they were delighted to have an Englishman for a companion, and asked a thousand questions respecting the customs, character, and institutions of that country, which seems to be quite the Utopia of the Italians; they were fresh from the study of statistics at College, and were pleased to have their book-learning confirmed by a living witness. I next got jumbled up with a parcel of tradesmen and shopkeepers, and had no small difficulty to understand their gibberish; these were succeeded by parish priests, advocates, professors, merchants, in short all classes of people of the country, whose business carries them from town to town, and whose economy compels them to use the ordinary modes of conveyance. The beings of all the most dull and stupid, and the least desirous of being informed, seem to me the country parochial priests. I have met with most intelligent and interesting monks; with high bred and highly

learned professors of Universities; and with clerical men from large towns, not wanting in good sense and information; but your regular village curé, is a being who can absolutely do nothing but say mass and take snuff; and who seems as if he had never found out the *qui bene* of any thing else.

In this way did I visit Padua, Vicenza, Verona, and Mantua. I staid but little in the three first places, though still sufficient to see something of their beauties. Padua has much of early art that is interesting; Vicenza is remarkable for the splendour of its modern architecture, and Verona for its ancient amphitheatre, the most perfect (I believe) that exists. By a strange aberration of taste, the modern Veronese have built a little paltry day-theatre in the midst of its ample arena. At Mantua I made a longer pause, not because it was the birth-place of Virgil, but, because in this town Julio Romano spent the best part of his life, and here are still shown his principal works. They may say what they will of fresco painting, but I delight in it; it has many qualities which give it a high rank amongst the means of making impression on the imagination, and it possesses one peculiar to itself; it cannot be removed; a palace once decorated by the hand of a great man, preserves its pictures as long as it preserves its walls. There is something infinitely interesting in seeing works of art on the spot where they were produced, and the necessity of going in pilgrimage to this place is no small charm. Julio Romano, though considered Raffaele's best pupil, was not Raffaele. The more I see of art, the more I am convinced how entirely every thing depends on the mind of the individual. They may talk of this school and that school, but a man of real genius is of no school; he stands alone; his own mind is a little world, of which he is the all controuling sovereign. I was delighted to see in the tapestry of the Polazza del T. the two subjects of Raffaele's, of which the originals are lost, and which are wanting in our cartoons at Hampton Court. They are the conversion of Paul, and the stoning of Stephen; both magnificent compositions, quite on a par with the finest that remain. Quitting Mantua, the classical, the interesting Mantua, I started direct for Parma, not without some yearnings for Cremona and Milan, but the objects I had undertaken to accomplish, would not admit of such a diversion. All the way to Casalemaggiore, the people with whom I travelled told me of robberies, and murders, and recent horrors of every kind; whether these things had any foundation in truth, or were only

creatures of their imagination, I know not, but this I know, I got to my journey's end, without seeing any reason for alarm, entered a nice friendly home-like inn, with a motherly landlady, and a fine family of children all ready to contribute to my comfort, and quite delighted to wait on an *Inglesi* who was a sort of raree-show in this out of the way town. In the morning, before the sun had well illumined the glassy surface of the Po, I was called to pursue my journey; and crossing this fine river we soon reached the high road, which conducted us in a few hours to Parma. After Venice, Parma was the great object of all my desires. The works of Correggio fully equalled my expectations. This is another genius of the first order. He shines out amidst the mass of mediocrity that surrounds him, like a sun in the midst of moons and planets. No man has ever got a great and lasting reputation without richly deserving it. I have been disappointed by individual pictures, but never by the mass of a great man's works. Some things have been immensely overrated; for instance, the Transfiguration in the Vatican, and the St. Cecilia, at Bologna, by Raffaele, and the Peter Martyr, by Titian, at Venice, are amongst the works that the modern travellers and amateurs have agreed to elevate to the skies. There is an infinite deal of nonsense and quackery in all this. If people would trust to their own good sense and feeling, and not allow themselves to be guided by *ciceroni's* and valets-de-place, they would find much to admire that is not heard of in the common traveller's philosophy. There is a *frusco*, by Correggio, preserved in the library at Parma, of Christ crowning the Madonna, which nobody ever sees, and no critic ever talks about; a piece of such magic, that the artist who has been fortunate enough once to stand before it, will have it for ever haunting his imagination, and inspiring his hand. With Correggio my search after novelty ended. I had now only to retrace my steps back to Bologna and Florence, and so to Rome and Naples. But I cannot pass over the plain without telling you something of its character. I had been so long living in a volcanic country, amongst hills, and rocks, and yawning ravines, that the flatness of the north of Italy presented all the charms of novelty and contrast. Imagine verdant meadows, luxuriant foliage, in short every thing that is lovely in England, united to the charm of an Italian climate. Through the states of Parma and Modena, the vines are trained in festoons from the branches of fruit trees, and the apple, the pear, the pomegranate, and the grape, are seen growing together, and present to the eye a voluptuous mass of richness, which rivals the fairy productions of an Arabian tale. This plain is what has got Italy the

name of Europe's garden: here are no pestilential marshes, no malaria, no unhealthiness—all is cultivation, and all wears the appearance of smiling plenty. I know nothing equal to the pleasure of wandering alone over such a country as this. In case of sickness or accident, a companion is valuable, but to go alone is the real zest of the thing. People of all countries are pleased with a stranger throwing himself fairly and unsuspectingly on their hospitality. I find, now I have got accustomed to Italy, I can travel with much less danger to my health than in England. In England the cold damp beds destroy me. The English notion of good housewifery is a destructive one to health and comfort. In Italy, instead of making the bed up directly you get out of it, they tumble it, and hang bed and mattress, and blankets and sheets, out of the window, or across lines in the room; when they get thoroughly aired, and when the hour comes for rest, their freshness invites you to sleep; in truth, there is nothing to prevent you sleeping well in Italy, provided you have a good conscience, except bugs, fleas, and moschettos; sometimes a lizard makes his way into your chamber, or a scorpion is found crawling up your bed-clothes, but neither one nor the other have any real intention to annoy you, and are very ready to get out of the way the moment they find themselves not welcome. The iron bedsteads of Italy, the English would do well to imitate; nothing can be so effective a preservative against vermin. If so many "perils do environ the man who meddles with cold iron," what chance will a poor bug have in the encounter—his case must be hopeless.

You may possibly ask what have I gained by all these wanderings? I will tell you. I have gained knowledge, and the consequence of knowledge, confidence. I have now seen all that art can do. I am satisfied that all the talk about modes and means is mere cant and nonsense—that our colours, our varnishes, our materials of every kind, are quite as good as those used by the Titians and Correggios of other days, and that there exists no *Venetian secret*, that the idea of such a thing has originated with quacks and impostors. These great men were above all secrets. Art, as they painted it, was the result of a fine mind working on the great school of nature, by which they were surrounded. Each one thought and acted for himself, and the means were of little importance, so the end were produced. Correggio, in some of his best pictures, has altered, painted in and out, botched and bungled, as much as any hero of these degenerate days, and yet the whole, when done, looks as if it had been accomplished by "*quatre coups de pinceau*," as the Frenchmen say.

# REPEAL OF THE TEST AND CORPORATION ACTS.

We are happy to have it in our power to call the attention of our readers, at last, to certain measures, which are about to be adopted to procure from the Legislature of the country the abolition of those unrighteous Acts, which have so long dishonoured our free and happy constitution. At present, we only invite them to consider the tenor of the following resolutions. In our next number, we hope to be able to state that some decisive measures have been adopted.

"At a General Meeting of the Congregational Board, consisting of the Independent Ministers in and about London and Westminster, held at the King's Head Tavern, on Tuesday, the 13th of March, the Rev. John Humphrys, LL.D. in the Chair, it was resolved,

"I. That the Protestant Dissenters of England are, from principle, devotedly attached to the civil constitution and government of their country; that they have never distracted its councils, or sought to injure its interests; but on the contrary, have frequently sacrificed their own interests to promote its security and happiness; and in times of difficulty have always proved themselves its warm, sincere, and faithful friends.

"II. That while they are thankful to Almighty God, and to the supreme authorities of the country, for the measure of protection and liberty which, as Dissenters, they enjoy, as Christians and Englishmen, they cannot but declare, that they consider the existence of the Test and Corporation Acts a foul blot in the statute-book of their country; the means of desecrating one of the most sacred ordinances of Christianity; and an unmerited and disgraceful stigma upon themselves, as conscientious Dissenters from the religious establishment of the land.

"III. That it is now nearly thirty-seven years since this subject was fully brought before Parliament; during which time the Dissenters have hoped that the Legislature would, of its own accord, have rescinded those statutes, as an act of justice to the Dissenters, and as no longer deemed necessary for the security of the state, or of the church by law established.

"IV. That being disappointed in their hope, it is the opinion of this Meeting, that the present is a suitable and proper time for the Dissenting congregations, throughout the country, to make a firm, and respectful, and united application to both Houses of Parliament, praying for the entire abolition of said Acts.

"V. That this Board, as a part of the Dissenting Ministers of the Three Denominations in and about London and Westminster, will at the next Annual Meeting

of the General Body, urge upon that Body the necessity of its taking a prompt and leading part in said application.

"VI. That the Secretary be authorised to address a letter to the Secretary of the Dissenting Deputies, and to the Secretary of the Society for the Protection of Religious Liberty, stating the opinion of this Board, and requesting to be informed, whether any and what steps are likely to be adopted by these Bodies, and assuring them of its cordial and effective support in the adoption of such measures as may be deemed necessary for the removal of the grievances of which the Dissenters have so long complained.

"VII. That for the information of our brethren in the country, these resolutions, be inserted in the various religious periodical works to which they may gain access.

"VIII. That the Committee be charged to carry these resolutions into effect."

We are happy to state, that a conference has been held with the leading members of the several bodies referred to, in consequence of these resolutions, and that measures are now in progress, which we doubt not, will terminate in some vigorous and united efforts to remove an unmerited stigma from the Dissenting community.

## PARLIAMENTARY DISCUSSION OF THE DISABILITIES OF PROTESTANT DISSENTERS.

The following debate on Dissenting Disabilities arose in the House of Commons on Friday, March 23, when the annual Indemnity Bill was to be committed, and which we consider a most opportune occurrence, preparatory to a general discussion of the subject. Surely after the noble challenge of Lord John Russell, the Dissenters must consider it their duty to renew their claims to a full participation in the privileges of the constitution.

The Editors of this Magazine will present to their readers from time to time the earliest information of the progress of this subject.

Mr. W. Smith, before the Speaker left the Chair, observed, that he should not oppose the Bill, though he considered this annual measure as an instrument of great injustice to the Protestant Dissenters, of which body he was himself one. For that reason, he was unable to hold any office, however insignificant, or sit as a Magistrate in any corporation, without violating his conscience. This was an exclusion hard, unjust, and unnecessary; and when he complained of it, he was told that he found his relief from all his grievances in this Bill of Indemnity. This Bill was a stalking horse, by means of which the Test and Corporation Acts had been continued in existence for a century. If this Bill had not been passed yearly, both those

oppressive Acts must long ago have been repealed.

Mr. D. W. Harvey expressed his surprise how the advocates of the Catholic claims, resting their argument in support of them on the broad ground of religious liberty, could continually overlook the claims of the Protestant Dissenters. Yet nearly forty years had elapsed since any serious view had been taken of the penalties and disabilities to which Protestant Dissenters were liable. They, too, might talk of their millions, and with some justice of their moral character—though they were by law excluded from every place under Government, and from every station in the Corporations. What could be more preposterous or intolerable, than that two millions of Protestant Dissenters should be precluded by law from holding any public office in the towns in which they had realised, and were expending their fortunes, and in which they had set the very best examples in upholding the principles of social order? He trusted, therefore, that before the Honourable Gentlemen to whom he alluded again pressed the claims of the Catholics upon the attention of the House, they would take some steps for emancipating the Protestant Dissenters from their thralldom. Considering their peacefulness of demeanour, sobriety of character, and uniform virtuousness of conduct, how much higher were their claims on the justice of Parliament, than those that were urged upon it more with the terror of numbers, and with the awe which they were calculated to inspire, than with reference to any practical inconvenience that might be produced from the actual state of things? The seven millions of Irish Catholics, of whose numbers the House was perpetually reminded, had been, since 1779, eligible to offices in corporations, from which Protestant Dissenters were excluded.

Lord John Russell rose to defend himself and the great portion of his friends from the imputation made upon them by the Honourable Gentleman who had just resumed his seat—that, for the purposes of party, they brought forward the question of Catholic emancipation, while they did not equally insist on the restoration of freedom to the Protestant Dissenters. He was ready to declare, for one, and on behalf of the great body of his friends, that, on the principle of general religious liberty, without any compromise or exception in favour of any one sect, he would give his support to any question that might come before the House. He would further state, that, on the subject of the Test and Corporation Acts, some very respectable persons, Protestant Dissenters, had applied to him—an humble individual, undoubtedly, in that House—to bring it forward. He was asked whether he was ready to

move the repeal of those Acts? He answered, that undoubtedly he would; but he added, that it was a question for them to consider what was the proper time for that purpose, and in whose hands they would place it. A noble Friend of his in the other House had, in like manner, always stated his readiness to bring forward the question, when the aggrieved body deemed it expedient and politic to have it discussed. His Honourable Friend (Mr. W. Smith) could testify to that fact. Having given those assurances, why were they to be taunted with party designs, and factious views, in bringing forward the claims of the Catholics? What interest had they but in the general prosperity of the empire? Yet it was urged as a charge against them, that they brought forward the question, which, having the name popery attached to it, was exposed to prejudice; while, it was said, they neglected the cause of the Protestant Dissenters, against which the same prejudice did not exist. What reason could they have for following the course imputed to them? They could bring forward the claims of the Dissenters at any time without exciting any angry feelings or reviving any ancient prejudices; but there were not the same urgent reasons, as in the case of the Catholics. The Tests exacted by law from the Dissenters against the national religion, he was free to admit, were the most absurd, the most odious, and the most disgusting that were exacted by any Legislature. One instance he would cite—that of requiring them to take the sacrament against every feeling of their conscience, which, he would not hesitate to declare at once an act of mistaken policy, and a profanation of religion itself. Yet he would say, that the grievances of the Protestant Dissenters were not practically so great as those of the Catholics. The proof of this fact was before him. All the Catholics in the kingdom were excluded from Parliament, while his Honourable Friend (Mr. W. Smith) was able, though a Dissenter, to take his seat. The law, indeed, was founded on principles of persecution, but the annual Bill of Indemnity, in fact, gave that relief to the Protestant Dissenters which was denied to the Catholics.

Sir Robert Wilson said, the Honourable Gentleman (Mr. D. W. Harvey) had put the saddle on the wrong horse. The reason why the claims of the Dissenters had not been discussed was, that they had not asked for relief. If they had been practically excluded from the pale of the Constitution, there would have been as many petitions from them as from the Catholics. He confessed, however, that he thought it ungenerous in the Dissenters to withdraw their auxiliary support of the Catholics. The main body of the Dissenters were certainly more opposed to the Catholic

claims than even the members of the Established Church. The exceptions, he knew, were many and honourable, but he believed he had spoken correctly of the great body. The Honourable Gentleman closed his observations by remarking, that what he called the Government opposition to the Catholic claims, rested not so much on the fear of the admission of Catholics to that House, as on the fear that the concession to the Dissenters of all their rights and privileges would be a necessary consequence of the Bill of Emancipation to the Catholics.

Mr. Van Homrigh then addressed the Speaker, but for some time the impatience of the House rendered him inaudible. He complained of this inattention. He remarked, that he might have made a few observations to the House before, but this was the first time he had formally addressed them. He was sure more loyal subjects than the Catholics of Ireland could not be found, and they had been so from the earliest days of antiquity. At the time of the Revolution, they had sworn allegiance to a King to whom they faithfully adhered. He (Mr. Van Homrigh) had since seen the descendants of those men assembled, on the very spot on which the battle of the Boyne had been fought, under the eyes of his present Majesty, and he was sure that his Majesty, if he was asked, would say, that he never saw more cordiality and loyalty in his life than on that occasion—never since he came to the throne. The Catholics would be satisfied if they, like the Protestant Dissenters, had an annual bill passed in their favour; but as they were excluded from every privilege of the constitution, it was impossible they should be content. If, said the Honourable and Learned Gentleman, I may judge of the feelings of the Catholics by my own; I should say, that if I were a Catholic, I would never be satisfied until my rights were given to me.

Mr. Warburton said, the arguments of the Honourable Member for Colchester (Mr. D. W. Harvey) were peculiarly unfair, as they had been applied.

The House then resolved itself into a Committee.

Mr. W. Smith entreated, that the representation of the Protestant Dissenters by the Honourable Member for Southwark (Sir R. Wilson), might not be taken as a just representation of the opinions of the Dissenters. He could not hear to sit still and hear them represented in a point of view which, he believed in his conscience, was not deserved.

Mr. Hume, seeing the Right Honourable Secretary for the Home Department so attentive to the debate which was now going on, wished to ask him whether, in consistency with the declaration he had

made in that House, that he was a sincere friend to civil and religious liberty, and that he was willing to concede every thing that could be fairly asked for to the Catholics, short of political power—he would give his support to a measure for the total repeal of the Test and Corporation Acts?

Mr. Secretary Peel observed, that in the debate on the Catholic Question, he had not said one word on the subject of Protestant Dissenters. He had stated that he discharged a painful duty in opposing the Catholic claims, but that he was perfectly willing to assent to every privilege to which the Catholics were entitled by law, provided their qualifications were equal to those of Protestants in point of moral character and professional skill. He had said nothing of Protestant Dissenters in the debate on the Catholic claims, for, in his opinion, sufficient unto the day was the vote thereof; but he was now ready to give his vote for the measure annually passed for the relief of Protestant Dissenters. He certainly felt a little surprised at hearing the Hon. Member for Southwark (Sir Robert Wilson), assert that the Protestant Dissenters were not entitled to this annual measure of relief, because they had not petitioned Parliament in behalf of the Roman Catholics. It was unnecessary on the present occasion to enter into the question, whether it would be expedient to repeal the Corporation and Test Acts altogether. The Noble Lord opposite had intimated his intention of bringing the general measure under discussion; and whenever the subject was brought forward, he should be prepared to give an answer to the question which the Honourable Member for Aberdeen had administered to him.

Mr. D. Harvey observed, in explanation, that the great body of his constituents were Protestant Dissenters, and that they were opposed to the Catholic claims, because they were friends to religious liberty. They felt that concession to the claims of the Catholics would be incompatible with the maintenance of religious liberty.

Sir R. Wilson, in explanation, denied that he was opposed to the annual measure for indemnifying Protestant Dissenters.

Lord Rancliffe said, that the Protestant Dissenters who had given him their votes in the last three Parliaments were favourable to religious liberty, and that they had never called upon him to say, whether he should support or oppose the Catholic claims.

Lord J. Russell expressed his readiness to bring forward, at any time, a general measure for the repeal of the Test and Corporation Acts, provided the Protestant Dissenters of this country should think it



their interest that such a measure should be brought forward.

The House resumed, the report was received, and ordered to be taken into further consideration on Monday.

#### DEBATE AT THE INDIA HOUSE ON THE BURNING OF HINDOO WIDOWS.

At an adjourned Quarterly General Court of Proprietors of East India Stock, held on Wednesday, March 28, Mr. Poynder resumed the discussion of the subject of burning Hindoo widows, which he had the honour to introduce on a former Court day, and in a speech of great length, urged, that the time was now arrived for abolishing this odious practice; and moved,

"That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion, that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives."

This was seconded by Sir C. Forbes, and supported by Messrs. Weeding, R. Jackson, Martin, and Sir J. Doyle. Amendments were proposed by Col. L. Stanhope, and the Chairman (Sir G. A. Robinson), which were supported by General Thornton, Mr. Dixon, Capt. Maxfield, Mr. Twining, &c.; but after a very long and desultory debate, they were withdrawn, and the original motion carried with only four or five dissentient votes, and we trust it will receive the attention it merits from the Court of Directors.

#### RECENT DEATHS.

Died at Christchurch, Hants, February 27, 1827, Mr. JOHN HICKS, aged nineteen. The above youth had received a liberal school education, and was prosecuting his studies under the Rev. D. Gunn, with the view of entering Homerton College. His talents were of a superior order, his piety unfeigned, and his appearance prepossessing. He fell a victim to consumption. All that parental affection could desire for his recovery was done. Most respectable medical advice was secured; but his disorder, like the enraged elements, would suffer no control. A respectable father and fond family deplore his death, and the Independents have to lament the loss of a promising student.

Died, on the 20th March last, at his house in Hope Street, Liverpool, aged seventy-six years, WILLIAM HOPE, Esq. He maintained, during the whole of life, an uniform, consistent, and truly honour-

able and exemplary character. His conduct, in every situation which he filled, was not only unblameable, but was also distinguished for social and Christian excellence, particularly for invariable integrity, unaffected kindness, and genuine simplicity, and was at the same time adorned by that meekness and modesty, which, instead of concealing his virtues from the notice of others, rendered them the more attractive and engaging. From the time of his retiring from the cares and fatigues of business, about 20 years since, he devoted himself to the public service, and made usefulness the employment of his remaining life. Some of the most valuable religious institutions, among which may be named, the Liverpool Bible Society owed to him instrumentally, not merely a large share of their prosperity, but their very existence; and nearly all of the numerous institutions designed to promote either the temporal comfort or the eternal welfare of the human race, with which that place abounds, have been deprived by his death of a most active, liberal, and zealous friend, patron, and supporter. Though he was attached, from conscientious conviction, to the principles of nonconformity, and connected with the Protestant Dissenters of evangelical sentiments, who justly regarded him as one of the brightest ornaments of their community, his temper was very much from whatever is narrow and sectarian. He was held in the highest esteem by persons belonging to every religious denomination, and by the inhabitants of Liverpool in general. In short, to him may be justly applied the honourable testimony recorded by St John of Demetrius, "He had good report of all men, and of the truth itself;" an appeal similar to that which he subjoins may be made to the knowledge of not a few, for the truth of this brief and inadequate memorial concerning him.

Died at Stebbing, Essex, on Lord's-day, March 25, aged seventy-three, the Rev. J. MORISON, late of Barnet, Herts. This estimable man was formerly engaged in business, and was in communion with the Scotch Church, Swallow Street, under the pastoral care of the excellent Dr. Trotter. At that time he was occasionally engaged in itinerant labours; but at length retiring from business, he accepted the charge of a small congregation, which was formed at Barnet by the exertions of some Ministers in London, in a deserted meeting-house, which had been for many years in ruins; the play-place of the children in the neighbourhood. Here Mr. M., by the humility and suavity of his manners, his exemplary conduct, and devotional spirit, gathered around him an affectionate people, and secured the respect of the inhabitants of the town in

general. On the loss of his venerable partner, he retired from the pastoral office at Barnet, and resided with his beloved son, the Rev. Joseph Morison, of Stebbing, Essex, whose filial attentions cheered the season of weakness and suffering, through which he passed with devout resignation and Christian hope, till the hour of his dismissal came, when doubtless he entered into the joy of his Lord. A new chapel has been erected, with a parsonage-house at Barnet, where the Rev. A. Stewart succeeded Mr. M.

Died suddenly, at Islington, March 28, the Rev. J. E. Jones, for many years the Minister of the Calvinistic Methodist Chapels at Silver Street and Islington. We learn that Mr. Jones had been walking with Mrs. J., and just entered the residence of his son, when he suddenly fell and expired! "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

#### NOTICES, REMOVALS, &c.

The Second Annual Meeting of the Society for Promoting Christian Instruction in London, will be held at the London Tavern, Bishopsgate Street, on Tuesday evening, the 1st of May.

The Tenth Anniversary of the Suffolk Society in Aid of Missions, will be held at Halesworth, on Tuesday, Wednesday, and Thursday, the 10th, 11th, and 12th of April next. The first Committee Meeting, at 3 o'clock on the afternoon of Tuesday.

The Anniversary of the United Missionary Society in the County of Bedford,

will be held at Luton, on Wednesday, April 25, when the Rev. Euston Carey, from Calcutta, and the Rev. S. Hillyard, of Bedford, are expected to preach.

We understand, that the Rev. T. W. Jenkyn, of Wem, has accepted the invitation of the church at Oswestry, to become its pastor in the room of the late Rev. Mr. Whitridge.

We are happy to state, that the Council of the University of London have fixed Friday, the 27th of April, for the ceremonial of laying the foundation stone of the University. His Royal Highness the Duke of Sussex to preside; after which, the friends of that important undertaking will dine together.

The Rev. Robert Meek, of Painswick, has accepted the invitation of the old Independent Church and Congregation at Westbury, Wilts, vacant by the removal of the Rev. Wm. Sterne Palmer to Hare Court, Aldersgate Street.

*Highbury College.*—The friends of this Institution will be glad to know, that the Committee have determined to open the dining hall for preaching on Sabbath evenings, for the benefit of the increasing neighbourhood. As a proof of the general approval of this convenient and respectable edifice, with its appropriate grounds of nearly four acres, the sum of £12,000. has been received, and we are glad to learn, in consequence of a further appeal made by the Committee to various Ministers, both in London and the country, that numerous collections are promised, with a view to meet the remaining deficiency of £6000.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. George Redford—J. Matheson—William Rooker—H. Evison—T. G. Guyer—J. Morison—John Thornton—Dr. J. P. Smith—T. W. Jenkyn—J. Whitridge—D. Gunn—J. H. Cox—W. Vint, Jun.

Also from Messrs. Thomas Wilson—J. B. Williams—S. Brown—J. Pitman—Joshua Wilson—and J. Spicer—A Non Con—Algono—Volens.

If our friend, the Rev. J. Whitridge will oblige us with the article to which he alludes by the 10th of May, it will be in time.

The suggestions of Algono shall not be lost sight of; but let us ask, did he not promise, under another signature, views of the New Burial-grounds at Manchester and Liverpool? They never came to our hands.

We agree with our Correspondent Non Con, "that the respectability of a periodical work much depends on its being correct," and we are satisfied that in general our information is both early and accurate. We exceedingly regret, however, that we were misled by our correspondent, on whose fidelity we were disposed to rely, into so unpleasant a mistake respecting the removal of the Rev. J. W. Whittenbury. To that gentleman and his friends we owe an apology; and must beg our correspondent who sent it, and all others, to be assured of the truth of their announcements before they forward them to us. We have but one object, *i. e.* to communicate as early as possible, intelligence which may be interesting to our readers; and we renew our request, that our country friends will oblige us with the same, as we can give insertion to such articles at a much later period of the month than most other periodicals.

Our Correspondents are requested not to consider the delay of an article as implying its rejection.

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*Eng'd by J. H. S. Stone.*

**A DISTANT VIEW OF WYOMONDLEY COLLEGE, HERTS.**

*FROM THE STUDENTS' BELLS.*

*Printed by the Congregational Society, 21, Bedford-square, at St Pauls Church Yard, London.*